GEOGRAPHY IN ANCIENT INDIAN INSCRIPTIONS

(UPTO 650 A.D.)

PARMANAND GUPTA

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समुद्रवसने देवि पर्वतस्तनमण्डले ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्व मे ।।

—'I bow to thee, O Goddess ! O Wife of Viṣṇu ! the oceans are thy garments, the mountains thy huge breasts ; do pardon me as I (have to) touch thee with my feet'.

माननीय
श्री जगन्नाथ अग्रवाल
को
सादर और सस्नेह
समर्पित

FOREWORD

It is well known that the reconstruction of early Indian history is based mainly on epigraphical evidence. This recognition is not only due to the spectacular nature of the contribution of inscriptions, but also to the fact that the number of scholars engaged in this field of study is considerable. On the other hand, the students of early Indian geography are not many, so that the part played by inscriptions in this study has received lesser emphasis. Still, however, the value of epigraphic evidence in determining the location of Lumbinīgrāma, Śrāvasti, etc., was long ago recognised, and it has been emphasised by the welcome light recently thrown by inscriptions on the controversies regarding the location of Kauśāmbī and Karnasuvarna. My work entitled *Cosmography and Geography in Early Indian Literature* (Calcutta, 1967), published six years ago, has a small section bearing the title 'Cosmography and Geography in Inscriptions'. It was meant to draw the attention of students to the importance of epigraphical evidence in the study of the subjects.

Praise is due to Dr. P. Gupta for the selection of *Geography in Ancient Indian Inscriptions upto 650 A.D.* as the subject of his study and for the completion of the undertaking in a more or less exhaustive manner. He has dealt with the peoples, countries, political divisions, cities, villages, mountains and rivers mentioned in the inscriptions which have been discovered in the different regions of the country. There was so far no book on early Indian geography based exclusively on epigraphic evidence, and Dr. Gupta's work removes that want.

I recommend the book to the students of Indian history in general and of early Indian geography in particular.

D. C. Sircar

Calcutta,
the 9th March, 1973.

PREFACE

Late Professor V. S. Agrawala once pertinently remarked that 'a complete concordance of all the geographical names with details about them on the basis of the thousands of published inscriptions from all over India would constitute the eternal bed-rock of ancient Indian geography'. These words greatly inspired me to write a book on geography on the basis of ancient Indian inscriptions.

The present work *Geography in Ancient Indian Inscriptions* (*upto 650 A.D.*) is the outcome of years of patient and painstaking probe into all kinds of sources relating to the detailing of inscriptions on ancient Indian geography.

This work deals with the geography of ancient India as revealed in Prakrit and Sanskrit inscriptions from the time of Aśoka upto the end of the reign of Harṣavardhana. It discusses the peoples, countries, and the political divisions ; the ancient cities, towns and villages ; and the mountains and the rivers of ancient India. The study is not merely limited to the identification of various geograpical names, but all other relevant details regarding them have also been incorporated at the appropriate places.

The important dynasties represented in this work are those of the Mauryas, the Śuṅgas, the Indo-Greeks, the Śakas, Parthians and Kuṣānas, the Imperial Guptas and feudatories, the Hūṇas, the Maukharis and the Puṣpabhūtis in Northern India ; and the Sātavāhanas, the Vākāṭakas, the Mahā-Meghavāhanas, the Pāṇḍuvaṁśīs, the Ikṣvākus, the Māṭharas, the Ānandas, the Vāsiṣṭhas, the Viṣṇukuṇḍins, the Pallavas, the Kadambas, the Eastern and Western Gaṅgas, the Cālukyas of Vātāpi, etc., in the South.

I might mention here that even those records which cannot be definitely related to any particular dynasty have been duly looked into.

The documentary sources which have been intensively used in the course of this study originated from all kinds of written materials including such well-known research journals and documents as Epigraphia Indica, Epigraphia Carnatica, Indian Antiquary, Journal of the Asiatic Society of Bengal, Journal of the Bombay Branch of the Royal Asiatic Society; the Reports of the Archaeological Survey as well as the Reports on South Indian Epigraphy, and several volumes of the Corpus of Indian inscriptions published under the Archaeological survey.

The associated literary sources, namely, indigenous texts on geography, incidental references noted from Indian works of a non-geographical character, and foreign accounts have also been made use of wherever found necessary. Moreover, numismatic and archaeological sources too have not been overlooked.

The work is divided into five chapters. The first chapter discusses the peoples, countries, and the political divisions of the contemporary India. The traditional system of a five-fold division has been maintained ; and Southern India has been further classified into four regions, viz., the Eastern Deccan, the Central Deccan, the Western Deccan, and the Far South. Chapter II gives the identification and description of various cities (181 in number) ; and Chapter III describes the 877 villages referred to in the relevant epigraphs along with location and setting. The next chapter relates to the mountain-ranges of India as revealed in inscriptions in the light of the Mountain System of the Purānic tradition. This is followed by another chapter on the importance of rivers and their sources.

A brief introduction to the work deals with the sources of Ancient Indian Geography and the importance of epigraphic records in that context.

The work also includes photographic copies of the important inscriptions studied which will be of invaluable help to the scholars interested in such inscriptions. Minutely-detailed indices relating to place-names and inscriptions given at the end will virtually serve as a lexicon of ancient Indian geographical locations as well as an index to inscriptions.

I am fully aware that my work on the study of a complex and vast subject of ancient Indian geography in inscriptions may not have covered all kinds of studies made on the subject as well as inscriptions themselves which have been discovered so far. I shall therefore, always look forward to receive any kind of such information from scholars working in the field. I shall also be grateful to my readers for the suggestions they forward to me to further improve the work.

Parmanand Gupta

Department of Sanskrit,
Kurukshetra University,
Kurukshetra.
Phalguni Purnima Samvat 2029

ACKNOWLEDGEMENTS

In the first place I express my sincerest feeling of gratitude for the kind encouragement received from Professor Jagannath Agrawal but for whose inspiration and guidance the work would never have been undertaken. I also express my great indebtedness to Acharya Vishwa Bandhu, Director, Vishveshvaranand Institute, Hoshiarpur, who provided me all kinds of necessary help including the library facilities. I am also thankful to the staff of the Library of Archaeological Survey of India, New Delhi, for their help and cooperation.

I have to record my thanks to Professor Surya Kanta without whose paternal care this work would not have been completed in time. The name of the late Dr. Buddha Prakash has also to be mentioned who always inspired and encouraged me to go ahead with the work. I shall be failing in my duty if I do not pay my thanks to Dr. Gopikamohan Bhattacharya who lent me considerable help when the work was nearing completion.

I am extremely grateful to Dr. D. C. Sircar who readily agreed to write a Foreword for this book inspite of his heavy pre-occupations.

My thanks are due to Shri K. V. Sharma, Dr. Mantosh Chaudhury, Shri Suresh Bansal, and many others for their help at various stages in the preparation of this book.

Lastly, my thanks are due to Bharatiya Vidya Bhawan, Bombay, for their giving me permission to include a map on Asoka's Empire in the work.

The courtesy of the Archaeological Survey of India in making available photographs reproduced in this book is also very gratefully acknowledged.

Parmanand Gupta

Kurukshetra.
March 1973

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Parmanand Gupta

Kurukshetra.
March 1973

TRANSLITERATION TABLE

अ	a
आ	ā
इ	i
ई	ī
उ	u
ऊ	ū
ऋ	ṛ
ए	e
ऐ	ai
ओ	o
औ	au
anusvāra	ṁ
visarga	ḥ
क्	k
ख्	kh
ग्	g
घ्	gh
ङ्	ṅ
च्	c
छ्	ch
ज्	j
झ्	jh
ञ	ñ
ट्	ṭ
ठ्	ṭh
ड्	ḍ
ढ्	ḍh
ण्	ṇ
त्	t
थ्	th
द्	d
ध्	dh
न्	n
प्	p
फ्	ph
ब्	b
भ्	bh
म्	m
य्	y
र्	r
ल्	l
व्	v
श्	ś
ष्	ṣ
स्	s
ह्	h
क्ष्	kṣ
त्र्	tr
ज्ञ्	jñ
ळ्	ḷ

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ABBREVIATIONS

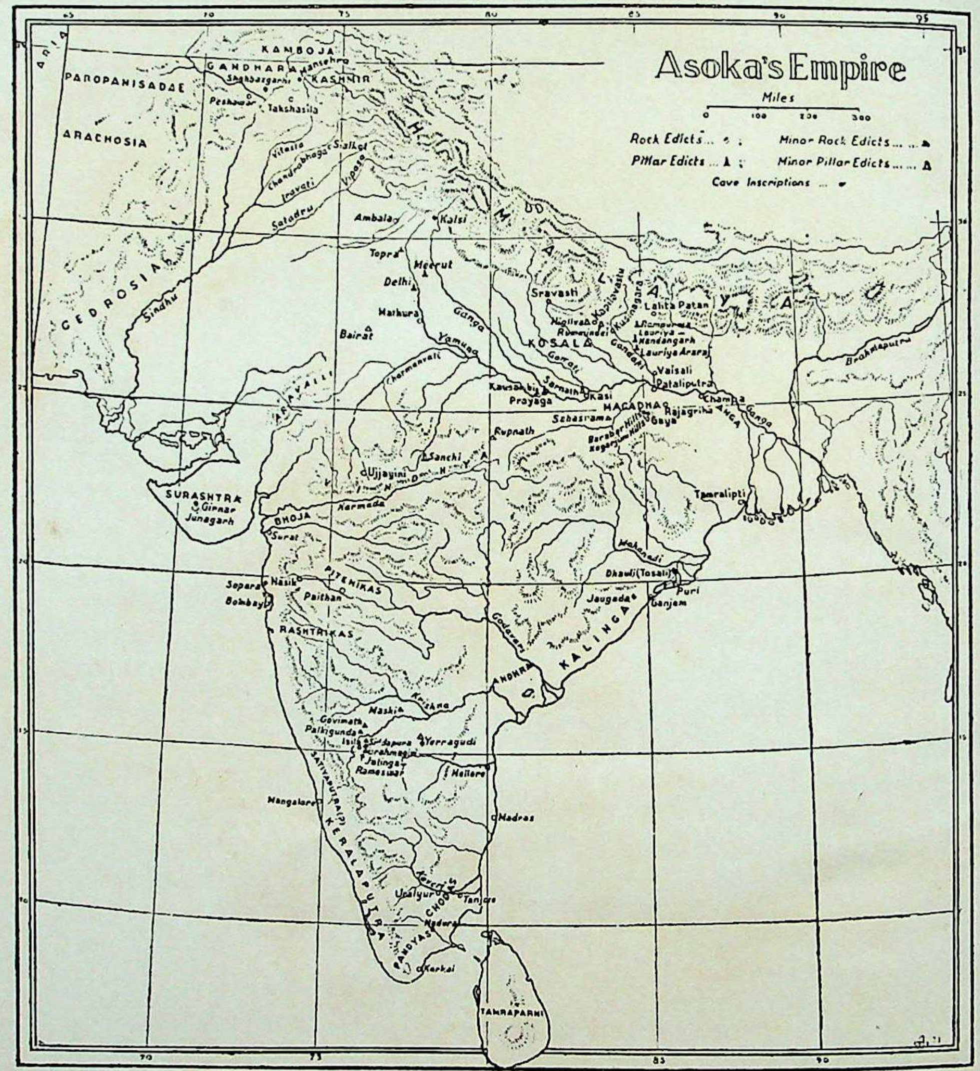
ABORI	*Annals of the Bhandarkar Oriental Research Institute, Poona.*
AGI	*Ancient Geography of India, Cunningham, Reprint, Varanasi, 1962.*
AHD	*Ancient History of Deccan.*
AHS	*Ancient History of Saurashtra, Krishnakumari Virji, Bombay, 1955.*
AI	*Alberuni's India, Sachau, London, 1888.*
APMI	*Copper-plate Inscriptions of Andhra Pradesh Government Museum, Hyderabad, Vol. I, 1962.*
ARIE	*Annal Report of Indian Epigraphy, Ootacamund.*
ASI	*Archaeological Survey of India.*
ASI, AR	*Archaeological Survey of Ancient India, Annual Report.*
ASWI	*Archaeological Survey of Western India.*
ASSI	*Archaeological Survey of Southern India.*
ARSIE	*Annual Report, South Indian Epigraphy.*
Bhāratīya Vidyā	*Bhāratīya Vidyā, Bharatiya Vidya Bhavan, Bombay.*
Bhilsa Topes	*The Bilsa Topes, or Buddhist Monuments of Central India, Reprint, Varanasi, 1962.*
Bombay Gazetteer	*Gazetteer of the Bombay Presidency.*
BRWW	*Buddhistic Records of the Western World.*
CII, I	*Corpus Inscriptionum Indicarum, Volume I. 'Ins-*

	criptions of Aśoka', edited by E. Hultzsch, 1925.
CII, II, i,	*Corpus Inscriptionum Indicarum, Volume II, Part I, 'Kharoshthi Inscriptions', edited by Sten Konow, 1929.*
CII, III	*Corpus Inscriptionum Indicarum, Volume III, 'Inscriptions of the Eearly Gupta Kings and their Successors', edited by J. F. Fleet, 1888, Reprint, Varanasi, 1963.*
CII, IV	*Corpus Inscriptionum Indicarum, Volume IV, 'Inscriptions of the Kalachuri Chedi Era, edited by V. V. Mirashi, 1955.*
EHD	*The Early History of the Deccan, edited by Yazdani, London, 1960.*
EC	*Epigraphia Carnatica, Mysore.*
EI	*Epigraphia Indica, Delhi.*
G	*Gupta year.*
HAS	*Hyderabad Archaeological Series, Hyderabad.*
HIG	*Historical Inscriptions from Gujarat, Bombay, 1933-38.*
IA	*Indian Antiquary, Bombay.*
IC	*Indian Culture, Calcutta.*
IIBS	*Important Inscriptions of Baroda State.*
IHQ	*Indian Historical Quarterly, Calcutta.*
JAHRS	*Journal of the Andhra Historical Research Society, Rajahmundry.*
JASB	*Journal of Asiatic Society of Bengal, Calcutta.*
JAS Bombay	*Journal of Asiatic Society of Bombay.*
JASL	*Journal of the Asiatic Society, Letters, Calcutta.*
JBBRAS	*Journal of the Bombay Branch of the Royal Asiatic Society.*
JBORS or JBRS	*Journal of the Bihar (and Orissa) Research Society, Patna.*

JGRS	*Journal of the Gujarat Research Society, Bombay.*
JIH	*Journal of Indian History, Trivandrum.*
JKHRS	*Journal of the Kaliṅga Historical Research Society.*
JNSI	*The Journal of the Numismatic Society of India.*
JOI	*Journal of the Oriental Institute, Baroda.*
JOR	*Journal of Oriental Research, Madras.*
JPASB	*Journal and Proceedings of Asiatic Society of Bengal, Calcutta.*
JRAS	*Journal of Royal Asiatic Society of Great Britain and Ireland, London.*
JRASBL	*Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.*
JUB	*Journal of the University of Bombay.*
JUPHS	*Journal of the Uttar Pradesh Historical Society, Lucknow.*
KI	*Karṇāṭaka Inscriptions, Kannada Research Office, Dharwar.*
KURJ	*Kurukshetra University Research Journal, Kurukshetra.*
Luders' List	*A List of the Brahmi Inscriptions by H. Luders, Appendix to Epigraphia Indica, X.*
MAR	*Mysore Archaeological Survey, Annual Report.*
Mbh	*Mahābhārata.*
MS	*Mālava Saṁvat.*
NIA	*New Indian Antiquary, Bombay.*
NS	*New Series.*
NUJ	*Nagpur University Journal, Nagpur.*
OBI	*Old Brahmi Inscriptions, B.M. Barua, Calcutta, 1929.*
OHRJ	*The Orissa Historical Research Journal, Bhubaneshwar.*

On Yuan Chwang	*On Yuan Chwang's Travels in India, Thomas Watters, Reprint, 1961.*
PAIOC	*Proceedings of All India Oriental Conference.*
PHAI	*Political History of Ancient India by H.C. Raychaudhuri, 4th edition, 1938.*
Purāṇam	*The Purāṇa, All India Kashi-Raj Trust, Varanasi.*
QJMS	*Quarterly Journal of the Mythic Society, Bangalore.*
Ś	*Śaka year.*
Select Inscriptions	*Select Inscriptions bearing on Indian History and Civilization, Volume I, Calcutta.*
SIP	*South Indian Palaeography.*
Studies in Geography	*Studies in the Geography of Ancient and Medieval India, D. C. Sircar, Delhi, 1960.*
Successors of Sātavāhanas	*Successors of Sātavāhanas in Lower Deccan, D. C. Sircar, 1939, Calcutta.*
VIJ	*Vishveshvaranand Indological Journal, Hoshiarpur.*
VOJ	*Vienna Oriental Journal, Vienna.*
Vākāṭaka Rājavaṁśa	*Vākāṭaka Rājavaṁśa kā Itihāsa tathā Abhilekha, Tara Publications, Varanasi, 1964.*

GEOGRAPHY IN ANCIENT INDIAN INSCRIPTIONS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Rock Edicts
Minor Rock Edicts
Pillar Edicts
Minor Pillar Edicts
Cave Inscriptions
ARIA
KAMBOJA
GANDHARA
Mansehra
Shahbazgarhi
KASHMIR
PAROPANISADAE
Peshawar
Takshasila
ARACHOSIA
Vitasta
Chandrabhaga
Sialkot
Iravati
Vipasa
Satadru
GEDROSIA
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HIMALAYA
Ambala
Kalsi
Topra
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Delhi
Mathura
Bairat
Ganga
Yamuna
Sravasti
Kapilavastu
Kusinagara
Lalita Patan
Nigliva
Rummindei
Rampurva
Lauriya
Nandangarh
Lauriya Araraj
KOSALA
Gandaki
Gomati
Vaisali
Pataliputra
Brahmaputra
ARAVALLI
Charmanvati
Kausambi
Prayaga
Sarnath
Kasi
MAGADHA
Champa
ANGA
Rajagriha
Gaya
Sahasrama
Barabar Hills
Nagarjuni Hills
Rupnath
Sanchi
Ujjayini
VINDHYA
SURASHTRA
Girnar
Junagarh
BHOJA
Narmada
Tamralipti
Surat
Mahanadi
Dhauli (Tosali)
Sopara
Nasik
PITENIKAS
Paithan
Bombay
Puri
Jaugada
Ganjam
RASHTRIKAS
Godavari
KALINGA
ANDHRA
Krishna
Maski
Govimath
Palkigunda
Isila
Jatinga Ramesvar
Siddapura
Brahmagiri
Yerragudi
Nellore
SATIYAPUTRA
Mangalore
Madras
KERALAPUTRA
Kaveri
Uraiyur
Tanjore
CHOLAS
Madura
PANDYAS
Korkai
TAMRAPARNI
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INTRODUCTION

Sanskrit, Pali and Prakrit Literatures as well as the writings of the Greek, Chinese and Arab geographers are the rich sources to get vast information relating to various aspects of geographical science of ancient India. However, perhaps the richest and the most authoritative source of Indian geography is contained in the many thousands of Indian Inscriptions ranging in date from the Mauryan period to the eighteenth century. By patient gleaning of scattered information from innumerable sources and piecing the results together, it may be expected that a rich picture of Indian geographical knowledge would become available. A hundred years of Indian historical studies have remained without a proportionate advance in the knowledge of ancient Indian geography. Late Professor V.S. Agrawala is perfectly right when he says that the information relating to 'the several aspects of geographical science like physical, political and commercial geography is indeed too vast that the subject merits a research dissertation planned on special lines'.[1]

The original material for the study of Ancient Indian Geography can be had from the following principal sources :

1. Indigenous texts on geography.
2. Incidental reference sextracted from Indian works of a non-geographical character.
3. Foreign accounts.
4. Inscriptions and Coins.

(1) Mr. S. N. Mujumdar Sastri as early as 1921 gave a list of Independent Indian treatises dealing with geography.[2] But, as Dr. H. C. Raychaudhuri pointed out, 'they have not been sufficiently examined and it is difficult to say how many of them may be accepted as genuine'.[3] Compositions of a geographical character are not unoften found embedded in the religious, legendry and

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[1] V. S. Agrawala, Ancient Indian Geography, IHQ, XXVIII, p. 205.

[2] Indian Antiquary, 1921, p. 23.

[3] *Studies in Indian Antiquities*, Second Ed., p. 36.

astrological literature of Ancient India. One of the earliest & most remarkable composition of this type is the famous river hymn of the *Ṛgveda*.[1] No less remarkable are the sections of the *Atharvaveda* (XIX, 17, 1-9) and the *Aitareya Brāhmaṇa* (VIII, 14) referring to the five-fold division of India. Fuller details are given in the two great Epics and the Purāṇas. They contain some chapters giving a fairly accurate account of not only the different territorial divisions of India, but also of her rivers, mountains, lakes, forests, deserts, towns, countries, and peoples. The Tīrthayātrā-Digvijaya sections and the Jambukhaṇḍa-vinirmāṇa-parva of the *Mahābhārata*, the four cantos (40-43) of the Kiṣkindhyākāṇḍa of the *Rāmāyaṇa*, and the Bhuvanakośa and the Jambudvīpa-varṇana of the Purāṇas, and the *Kāvya-mīmāṁsā* of Rājaśekhara are rich in geographical information. Of the same type, but of inferior value is the Kūrma-vibhāga or the Kūrma-Niveśa section of the Purāṇic and astrological works like the *Mārkaṇḍeya Purāṇa* (Chapter 58), the *Bṛhat-Saṁhitā* and the *Pārāśara Tantra*.

The most serious difficulty in the way of utilizing the Epic and Purāṇic accounts is the corruption of the texts. The *Bṛhat-Saṁhitā* is undoubtedly more free from textual corruption. Dr. S. B. Chaudhuri in his work *Ethnic Settlements in Ancient India* has made a bold attempt in presenting a critical scrutiny of the various forms in which the names appear in different texts and in restoring the correct and original designation. W. Kirfel[2] and Professor D. C. Sircar[3] have made independent critical studies of the geographical purāṇic texts. C. A. Lewis has now started to make a comparative study of the results of these two scholars.[4] Dr. V. S. Agrawala has added his further notes and comments on the study made by these authors.[5]

Descriptions of India, and particularly of its central region, are also found in Buddhist literature. The Pāli *Aṅguttara Nikāya* is the main source of information about the geographical situation and other details of sixteen Mahājanapadas. The *Jambuddīvapaṇṇatti*, which is the sixth *Upāṅga* of the Jainas, contains a description of Jambudvīpa as well as that of Bhāratavarṣa.

(2) Besides long texts of a decidedly geographical character,

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1. *Ṛgveda*, X, 75.
2. *Das Purani Von Weltgebande*, Bonn. 1954, pp. 112 ff.
3. IHQ, XXI, p. 267 ff ; *Studies in the Geography*, pp. 17-38.
4. Purāṇam, IV, pp. 112-145 ; 245-276.
5. Ibid., V, pp. 161-181.

Indian literature, both religious and secular, contains numerous isolated references to countries, cities, rivers and mountains, forests and deserts, which collectively amount to a considerable addition to geographical knowledge. Of special value are the references in the *Jātakas*, *Vinaya* texts, the *Aṅguttare Nikāya*, the *Sutta-Nipāta*, the *Mahāgovindasuttanta*, the *Dhammapada* commentary, the *Paramatthajotikā*, the *Divyāvadāna*, the *Mahāvastu*, the Jaina sūtras, the early Tamil poems, the grammatical works of Pāṇini & Patañjali, the Kāvyas of Kālidāsa and Daṇḍin, the *Dharmasūtra* of Bodhāyana, the *Dharmaśāstra* of Manu, the *Arthaśāstra* of Kauṭilya, the *Kāmasūtra* of Vātsyāyana with its commentary, and the *Paumacariya*.

(3) The Persians and the Greeks are the earliest foreign people to leave accounts of India. The Achaemenid inscriptions of Persia (sixth and fifth century B.C.) and the contemporaneous works of early Greek writers like Hekataios and Herodotus show acquaintance with Gandhāra and the Indus Valley as far as the desert of Rajasthan. Megasthenes is quoted by Arrian as conveying detailed information about the Indus and the Gaṅgā with their tributaries. The realm of the Paṇḍyas in Far South was also known to the famous Greek ambassador. 'Classical geographers of India, who accompanied Alexander and followed in his train for a period of more than five centuries have left a vast body of literature, a class by itself, which is one of the richest sources of Indian economic, commercial and political geography. Ptolemy and Periplus treat of Indian geography frankly as a science, presenting a systematic treatment of high value. Jerini in his researches on Ptolemy's geography of eastern Asia and Professor Renou in his new edition of Ptolemy's geography, and Schoff in his Periplus have done great service to Indian geographical studies. But the pioneer contribution of a monumental nature still unsurpassed, we owe to the labours of Prof. McCrindle whose six volumes of the classical sources of Indian geography are a valuable mine of knowledge about India.'

'Fa-hien, Yuan-Chwang, I-Tsing, Sung-yun are classical names whose accounts of travels between China and India are priceless treasures as source of Indian history and culture and none the less of geography.' 'Beal, Watters, and last of all, Arther Walley in his latest book *The Real Tripiṭaka and other Pieces*, which is a report on the travel of the Master of the Law, Dharmācārya Moksācārya Yuan-Chwang compiled from several sources, have made capital contributions to Indian geographical study through concentrated work on the Yuan-Chwang Saga.'[1]

(4) Inscriptions and coins 'are hardly less important to the student of Indian geography than to the student of Indian history. They not only afford us glimpses of the historical map of India in definite epochs, but supplement the information and advance the knowledge derived from literary sources. Who would ever have heard of the kingdoms of Satiyaputra and Ḍavāka, and the province of Vāraka-maṇḍala, but for the inscriptions of Aśoka and Samudragupta and the copper-plate grants of Dharmāditya, Gopacandra and Samācāradeva ? Who would, again, have perceived the intimate connection between the city of Mādhyamikā and the country of the Śibis but for certain coins discovered near Chitor ?'[2]

Epigraphic records regulate every information that we gather from other sources. The above fact can be realised in the field of research of Geography of ancient India also. The pillar in Situ bearing the inscription that, 'here was born the Śākya sage', certainly leaves no doubt about the birth-place of Mahātmā Buddha.

'Besides giving the names of countries the inscriptions are also rich in other classes of geographical names, e.g., mountains, rivers forming boundaries of kingdoms, capital cities, military encampments, trading emporia, and above all smaller administrative divisions. The land grants form a class by themselves as mentioning the names of villages granted by the rulers to the donees. Such villages and even the names of hamlets are usually accompanied with information about their boundaries, which separate them from other units. Sometimes single fields or pieces of land executed by the secretariat officers in favour of the purchasers. All this acquaints us with the geographical material spread over the entire country in a surprisingly rich manner'.[3]

The above material is spread mainly over scores of research journals in which the inscriptions have been edited, e.g., Epigraphia Indica, Indian Antiquary, Journal of the Bombay Branch of the Royal Asiatic Society, Journal of the Asiatic Society of Bengal, and the Reports of the Archaeological Survey as well as Reports on South Indian Epigraphy, and the several volumes of the Corpus of Indian Inscriptions published under the Archaeo-

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1. IHQ, XXVIII, p. 209.
2. *Studies in Indian Antiquities*, Second Ed., p. 39.
3. IHQ, XXVIII, p. 212.

logical Survey. Fortunately most of these publications are equipped with detailed indexes of proper names and the work of preparing a geographical dictionary from this source will rather be found to be of less difficulty. As Professor V. S. Agrawala maintains, 'it should be remembered that a study of geography consists not merely in the indexing of names, howsoever important that may be, but in interpreting that material as a science contributing towards the elucidation of the political, physical commercial, economic and ethnographical history of the land. Geography is the true bed-rock of historical knowledge and it is an undeniable fact that the study of Indian history will remain incomplete without a corresponding effort to tackle the problem of its geography.'[1]

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[1] *Op. cit.*

CHAPTER I

THE PEOPLES, COUNTRIES AND THE POLITICAL DIVISIONS

This chapter deals with the peoples, countries and the political divisions of Ancient India. The word *janapada* occurs in the Aśokan edicts, and the Myakadoni inscription[1] of Śrī Pulumāvi. It literally means the abode (*pada*) of the tribe (*jana*). It is used in the Brāhmaṇas to denote a people or the land or realm it occupies. Along with being a political unit, each *Janapada* had its own distinctive characteristics, which are noted by the epic poets and observers like Ptolemy, Vātsyāyana, Yuan Chwang, Bharata, Daṇḍin and Rājaśekhara. Epigraphic sources, however, are very poor in this aspect. Their main importance lies in advancing material, so that we can observe how the boundaries of the different *janapadas* in question varied from age to age, and that at times the same or similar names were applied to localities distinct from one another. Moreover, they inform us that with the growth of imperialism, the different *janapadas* transformed into a district or tāluq, *āhāra*, *viṣaya* or *maṇḍala* of the empire.

The expression *rāṣṭra* is used in a purely political sense in the Vedic texts. In early Buddhist texts, it has become a synonym of *janapada* in its political aspect. It is not directly referred to in Aśokan epigraphs, but may be implied by the derivative *raṭhika*, *rāṣṭrika* possibly identical with the *rāṣṭriya* of the Junagarh rock inscription[2] of Rudradāman. Unlike *janapada*, it occurs frequently in inscriptions from the fourth century A.D. onwards as the designation of an administrative unit. Vākāṭaka records frequently mention it. The provinces like Mālava and Surāṣṭra during the Gupta empire were probably known as *deśas*. In the time of the Cālukyas of Vātāpī and Veṅgī, the designation *deśa* held the field. The most common designation of administrative unit in the Sātavāhanas is the *āhāra* (or *hāra*). The term occurs earlier in

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[1] EI, XVII, p. 135.

[2] *Select Inscriptions*, p. 170.

Aśokan inscriptions to denote the area under the jurisdiction of a special class of *mahāmātras*. The term *āhāra* is often followed by the term *viṣaya* during the succeeding period. The term *viṣaya* is most common since the period of Kadambas in the south. Some of the Pallava and Ikṣvāku monarchs show a preference for the old term *raṭṭha* or *rāṣtra*. About the terms denoting smaller administrative units, we shall deal a little later (p. 21).

THE GEOGRAPHICAL EXTENT OF ANCIENT INDIA

Before dealing with the description of the different peoples, countries and political divisions of ancient India, it is necessary to have an idea of its names and boundaries, as given in the inscriptions. In inscriptions, we find very rarely an expression like the Purāṇic Bhāratavarṣa, which is described therein as lying 'between the Himālaya and the sea'[1] or as 'bounded in the south, west and east by the sea and in the north by the Himavat resembling the string of a bow'.[2] Out of more than two thousand Indian inscriptions ranging in date from the Mauryan period to the middle of the seventh century A.D., we come across only once the use of its Prakrit form Bharadavasa and that is in the Hathigumpha inscription[3] of Khāravela. Another expression, Jambudīpa,[4] used in Aśoka's Minor Rock Edict I, probably, refers to his empire, which included almost the whole of the country of the pre-partition period with the exception of Assam and certain small kingdoms to the south of Mysore, but together with parts of Afghanistan. In Buddhist tradition, the king Aśoka is described as a *dvīpa-cakravartin*, i.e., the ruler of the entire Jambudvīpa.[5] The Dhauli version of Aśoka's Fifth Rock Edict refers to the appointment of *dharma-mahāmātras*, throughout the earth (*savapuṭhaviyam*), while all the other versions read *sarvatra vijite* (i.e., everywhere in the dominions of Aśoka) in that context.[6] In some Purāṇic passages, e.g., *Kūrma* I, 35, 41, Jambudvīpa seems to comprise the same land as was included in the Bhāratavarṣa, although according to the other popular conceptions, Bhārata-

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1. *Vāyu Purāṇa*, p. 45, 75-76.
2. *Mārkaṇḍeya Purāṇa*, Chapter 57, p. 59.
3. EI, XX, p. 79.
4. *Aśokan Inscriptions*, 135, EI, XXXI, 209 ; Jambudvīpa occurs in two more inscriptions, i.e., Karle inscription, ASWI, 90, and Kura Salt Range inscription of Toramāṇa, *Select Inscriptions*, 398.
5. Malalasekara, *Dictionary of Pali Proper Names*, s.v. Asoka.
6. *Select Inscriptions*, p. 24.

varṣa was merely a part of the Jambudvīpa, which itself corresponded to whole of Asia.

Epigraphic references to the Indian monarchs (*Samrāṭ*) either as rulers or as conquerors of 'the whole earth'[1] or 'the earth encircled by four seas,'[2] often contain the names of definite localities in the north, east, south and west of the whole earth and they practically correspond to the boundaries of ancient Bhāratavarṣa. The Mehrauli Iron Pillar inscription[3] of Candra describes the king as having conquered the Vaṅgas (of southern Bengal) in the east, crossed the seven mouths of the Sindhu (or Indus) in the west, defeated the Bāhlikas (inhabiting the Balkh region on the Oxus) in the north and subdued certain people on the shores of the southern sea (Indian Ocean). A Mandsaur inscription[4] describes king Yaśodharman as 'having subdued the whole land bounded by the Lauhitya (Brahmaputra) in the east, the Mahendra (Mahendragiri in the Tinnevelly district) in the south, the Himālayas in the north and the western sea (*Paścima Payodhi*) in the west.'

THE FIVE-FOLD DIVISION

To mention in a few words about the traditional division of ancient India may not be out of place here. The five-fold division of India is referred to in the Bhuvanakośa section of the Purāṇas, in the *Kāvya-mīmāṁsā* of Rājaśekhara, in the *Śakti-saṅgama Tantra* (8th Paṭala, Bk. III) as well as in the Chinese official records of the Thang dynasty of the seventh century A.D. Professor B.C. Law has also adopted the same traditional system in his work, *Historical Geography of Ancient India.* Inscriptions, however, nowhere refer to this system. We come across the two terms Āryāvarta and Dakṣiṇāpatha in the inscriptions, Āryāvarta designating, the land lying between the Vindhyās and the Himādri, and the Dakṣiṇāpātha, the land lying beyond the Vindhyas and the Narmadā. Allahabad stone pillar inscription of Samudragupta mentions the names of nine rulers of Āryāvarta, who were violently exterminated by Samudragupta.[5] Moreover, this inscription refers to the lords of thirteen kingdoms of Dakṣiṇāpatha ranging right from the South Kosala in the north to Kāñcī

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[1] *Select inscriptions*, pp. 259, 272, 301.

[2] Ibid., p. 293.

[3] Ibid., p. 276.

[4] Ibid., p. 394.

[5] CII, III, p. 6.

(Conjeeveram) in the south. Sometimes, we find the expression Uttarāpatha in place of Āryāvarta. Śravaṇa Belgola Epitaph[1] of Prabhācandra refers to the movement of the entire *Sṁgha* from northern India (Uttarāpatha) to Deccan (Dakṣiṇāpatha).

In some of the inscriptions, a reference to the Tamil country has also been made. The earliest epigraphic reference to Tamira or Tamila is found in Hāthīgumphā inscription[2] of Khāravela. Tamira or Tamila is the origin of Damiḷa (Draviḍa), which finds mention in Nāgārjunikoṇḍa second Apsidal Temple Inscription[3] and in Mahākūṭa Inscription[4] of Maṅgaleśa. We can say that Tramiḷa would be a perfectly correct substitute for Dramiḷa.[5] The country called Dramiḷa, Tramiḷa or Draviḍa is generally excluded from the territory called Dakṣiṇāpatha. The Coḷas, Pāṇḍyas, Keralaputas and the Satiyaputas mentioned in the Aśokan inscriptions lay beyond his empire and these should be taken as situated in the Tamil country. Similarly, Sātavāhanas, who are known as Lords of Dakṣiṇāpatha held their sway over the land, which did not include the territories of Draviḍas.

Madhya-deśa, so often mentioned in early Brāhmaṇical and Buddhist texts, does not find any mention in the inscriptions. In Sarnath Inscription[6] of Prakaṭāditya, there is hardly any scope for the mention of Madhya-deśa, as there the reading is not clear after *madhya* and *madhya* too cannot be read with certainty.

As regards the occurrence of an expression like Aparānta or Āparāta in some of the inscriptions, we can say that it does not perhaps give the sense of a traditional division mentioned by the terms aparānta or paścād-deśa. Aparānta of the Aśokan inscriptions includes the countries, Rāṣṭrikas and Petenikas, which should be placed in the Dakṣiṇāpatha.

Inscriptions, thus, mainly refer to the two divisions of India, *viz.* North and South, if not the three when Far South is separated from the Deccan. However, the importance of the five-fold division cannot be over-looked, keeping in view the vastness of the area covered by Āryāvarta, which alone roughly corresponded to the four divisions, *viz.* (1) Udīcya or Uttarāpatha (Northern

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[1] EI, IV, p. 27.
[2] EI, XX, p. 79.
[3] Ibid., p. 22.
[4] IA, XIX, p. 17.
[5] IA, XLIII, p. 64.
[6] CII, III, pp. 284 f.

India comprising Punjab, Kashmir and the adjoining hilly regions with the whole of eastern Afghanistan beyond the Indus and the present Cis-Sutlej land to the west of the Sarasvatī river), (2) Madhya-deśa (Middle country—Central India comprising the whole of the Gangetic provinces from Thanesar to the head of the Delta and from the Himalayan mountain to the banks of the Narmada), (3) Aparānta (Western India comprising Sind, western Rajasthan, Gujarat and a portion of the adjoining coast on the lower course of the Narmada river), and (4) Prācya (Eastern India comprising Assam and Bengal including the whole of the Gangetic delta). I have, therefore, in the following pages tried to place the different geographical units under the five traditional divisions.

NORTHERN INDIA

Aśokan inscriptions[1] refer to the kingdoms of the Yonas, Kambojas, Gandhāras, Pāradas, Nābhakas and Nābhapaṁtis—all located in northern India. The Yonas are recorded as Yavana in some of the inscriptions.[2] They have been identified with the Bāhlikas, the people of Balkh.[3] Probably, the Hūṇas[4] living on the Oxus in the Balkh region are identical with the Bāhlikas, which were conquered by king Candra after crossing the Indus Delta.[5] It may be mentioned here that Professor D. C. Sircar places the Yavanas in Kabul and Kandahar.[6] Dr. K. D. Bajpai in this connection says that present Balis south of Quetta and the Bolan pass seem to have retained the old name of the Vāhlikas.[7]

The Kambojas were closely associated with the Yonas. Professor Sircar located them round about Kandahar in Afghanistan.[8] Professor V. S. Agrawala, however, prefers to place them in the area of Ghalcha dialects in Pamir, where the root *śava* is still current in the sense of going.[9] The identification finds support from *Raghuvaṁśa*,[10] where Raghu is said to have invaded the Kamboja country after his battle with the Hūṇas on the Oxus.

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[1] CII, I, p. 211 ; EI, XXXII, pp. 16, 22.
[2] EI, VIII, pp. 44, 60 ; Ibid., XX, p. 22; XXXIII, p. 250.
[3] cf. V. S. Agrawala, Purāṇam, V, pp. 355ff.
[4] *Raghuvaṁśa*, IV, V, pp. 69-70.
[5] Mehrauli Iron Pillar Inscription, CII, III, p. 141.
[6] Purāṇam, V, pp. 251-57.
[7] *Mirashi Felicitation Volume*, Ch. 57, p. 37.
[8] Purāṇam, V, pp. 251-57.
[9] Ibid., pp. 355-59.
[10] IV, vv. 69-70.

Aśoka's edicts mention the Gandhāras[1] next to Kambojas. The Gandhāra country was divided into two parts, (1) on the eastern side of the Indus with Takṣaśilā as capital and (2) the Bajaur and Swat region with Puṣkalāvatī as the biggest town. Thus, it comprised Rawalpindi-Peshawar region, or we may say, the Trans-Indus country and the district of Taxila.[2]

There is another expression Śakastāna or Śakasthāna,[3] which originally denoted the area commonly known as Seistan. With the movement of the Śakas in the westerly direction, Śakasthāna, as according to the author of the Mathura Lion Capital,[4] seems to have included the entire region comprising Kamboja, Naulibi, Nagar and Taxila.

The Pāradas or the Pārindas of Aśoka's edicts have been placed in Badakshan, the region between Balkh and Dardistan.[5] The Nābhakas and the Nābhapaṁtis, according to Dr. Hultzsch, are to be located at Nepalese frontier of Aśokas' empire.[6] A mythical Buddha, according to Fahian, was believed to have been born at Na-pika near Kapilavastu.[7] Dr. K. P. Jayaswal, however, maintained that in the Bajaur-Swat region, we have the Nahaka community and the Nahaki pass.[8] Nahaka is the exact equivalent of Nābhaka, while Nābha-paṁti denotes a league of Republicans in Gandhāra. There were two more countries, the Uḍiyana[9] and the Uraśa.[10] Uḍiyana possibly designated the whole of the hilly region south of the Hindukush from Chitral to Indus including Dardistan and portions of Swat and Yusufzai.[11] Uḍiyana is separate from the Uḍḍiśa.[12] Uraśa is the hill region lying between the upper course of the Beas and the Indus. Its greatest part is now comprised in the Hazara district. Its capital lay a short distance to the north-east of Abbotabad in the fertile plataeu between the Meerpur and Noashahr, which to this day bears the name Urash or Rash.[1] Aśoka's edicts come from both these regions.[2] Another country Abhisāra,[3] comprised the whole tract of lower and middle hills lying between the Vitastā and Candrabhāgā.[4] Roughly speaking, the country corresponded to the Poonch and Noashahar district in Jammu and Kashmir State.[5] The country called Kashmir is also mentioned in two Nagarjunikond inscriptions.[6]

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[1] The Gandhāra country appears in two Nagarjunakond inscriptions, EI, XX, p. 22 ; EI, XXXIII p,. 280.

[2] cf. K. P. Jayaswal, IA, LXII, p. 125.

[3] Mathura Lion Capital, JASBL, X, p. 37 ; Candravalli inscription of Mayūraśarman, MAR, 1929, p. 50.

[4] JRASBL, X, p. 37.

[5] IA, LXII, p. 125.

[6] CII, I, xxxix.

[7] BRWW, I, xiviii.

[8] IA, LXII, pp. 132, 135.

[9] Mathura Budhhist Inscription, IA, XXXIII, p. 101.

[10] Bedadi Copper Ladle Inscription, CII, II, i, p. 89 ; Ibid, p. 77.

[11] JIH, XIX, p. 304.

[12] JOI, XIII, p. 331.

The kingdoms of Nepāla and Kartṛpura are said to have situated on the borders of the kingdom of Samudragupta.[7] The kingdom of Kartṛpura occupied the lower range of the Himālayas, including probably Kumaon, Garhwal and Kangra. It may be mentioned here that Dr. Dasarath Sarma indentifies Kartṛpura with Karur region between Multan and Loni in West Pakistan.[8]

Nagarjunikond inscriptions mention the two peoples called Cīna and Cirāta (Kirāta)[9]. Cirātas have been associated with the Yavanas, Kambojas, Gandhāras and Barbaras, all living in the Uttarāpatha.[10] Kirātas are placed in the Himalayas in Tibet. Cīna-*raṭṭha* is stated to be the Himavata-*padesa* in the Pali *Sāsanavaṁsa* (page 13). Vakaṇa and Kharāsalera are the countries of Central Asia, out of the five principalities of old Ta-hia country[11].

The peoples, the Yaudheyas and the Madrakas, are mentioned to have been subjugated under the suzerainty of Samudragupta.[12] Professor D. R. Bhandarkar locates the Yaudheyas between the Sutlej and the Jamuna, their political rule extending as far south as and including the Bharatpur region.[13] The site of modern Khokrakot near Rohtak, which provides many remains of ancient period, seems to be the political centre of this tribe. The people and the country of the Madrakas appear in the Allahabad Stone Pillar Inscription as well as in the Mahākūṭa inscription of Maṅgaleśa.[1] The country roughly corresponds to Sialkot and surrounding regions between the Ravi and the Chenab, now in West Pakistan.

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[1] *Rājataraṅgiṇī*, I, vs. 215-216.
[2] Śhahbazgarhi from Uḍiyana, and Mansehra from Urash.
[3] Mathura Image Inscription, JUPHS, X, p. 1937.
[4] *Rājataraṅginī*, I. vs. 180, 32.
[5] JIH, XIX p. 304.
[6] EI, XX, p. 22 ; XXXIII, p. 250.
[7] CII, III, p. 8.
[8] IHQ, XIV, p. 31.
[9] EI, XX, p. 22.
[10] *Mahābhārata*, XII, v. 207 & 43.
[11] Mathura Stone Inscription of Huviṣka, EI, XXI, p. 60.
[12] Allahabad Stone Pillar Inscription, CII, III, p. 8.
[13] IHQ, I, p. 258.

A stone inscription from Ayodhyā refers to the country, Kosala[2] which comprised the Faizabad-Barabanki-Bahraich region of Uttar Pradesh. According to the *Vāyu-Purāṇa*,[3] Lava, the younger son of Rāma, is said to have become the ruler of north Kosala and set up his capital at Śrāvastī. In later times, north Kosala itself came to be known as Śrāvastī in order to distinguish it from south Kosala. We find mention of Śrāvastī-*bhukti* in Madhuban plate[4] of Harṣa, year 25. Śrāvastī also occurs in Nalanda Brick Inscriptions.[5] The *bhukti* comprised the territory round about Sahet-Mahet, which lies on the borders of Gonda and Bahraich districts in Uttar Pradesh. According to Hiuen-tsang, the country had good crops, and an equable climate.[6] Fa-Hien also refers the old Vihāra of Mahāpajāpatī Gotamī built in the region of Śrāvastī.[7] Madhuban plate mentions a district called Kuṇḍadhānī, situated in Śrāvastī. It is not possible to locate the exact boundaries of this district.

Banskhera plates[8] of Harṣa refers to another *bhukti* called Ahicchatra and the *viṣaya*, Aṅgadīya, situated in this very *bhukti*. The *bhukti* comprised the eastern part of Rohilkhand. Aṅgadīya-*viṣaya* probably comprised the region round Ramnagar in Bareilley district, Uttar Pradesh. The Ahicchatra country, according to Hiuen-tsang, was more than three thousand li in circuit. It yielded grain and had many woods and springs and a genial climate.[9]

Indor Copper Plate Inscription[10] of Skandagupta, (Gupta) year 146 mentions the country Antarvvedī. The country lay between the Gaṅgā and the Yamunā. It comprised the territory extending

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1. CII, III, p. 8 ; IA, p. XIX, p. 17.
2. EI, XX, p. 57.
3. *Vāyu-Purāṇa*, 88, v. 198.
4. EI, VII, p. 157.
5. EI, XXI, p. 197; EI, XXIV, p. 21.
6. Watters, *On Yuan Chwang*, p. 377.
7. Legge, *Travels of Fa-Hien*, pp. 55-56.
8. EI, IV, p. 211.
9. Watters, *On Yuan Chwang*, I, p. 331.
10. CII, III, p. 70.

from Hardwar to Prayāga. The district of Bulandshahr was included in it.

MIDDLE COUNTRY

Allahabad Stone Pillar Inscription[1] of Samudragupta mentions the tribes, *viz.*, the Mālavas, Ārjunāyanas, Ābhīras, Prārjunas, Sanakānīkas, Kākas and Kharaparikas, all of which may be placed in the Central India, during the fourth century A.D. The Mālavas occupied Mewar, Kota and the adjoining region.[2] The territory of the Ārjūnāyanas cannot be located with certainty, but if the group Mālav-Ārjunāyana-Yaudheya-Madraka has been named in the record in geographical order, the country of Ārjunāyanas may be placed between Bharatpur and Eastern Rajasthan near Jaipur. The Ābhīras had many settlements in Western India. However, they had one settlement in Central India also. The country Ahirwara called after them was between Bhilsa and Jhansi in Central India. The Prārjunas are supposed to be located to the north of Vidisha, however, not very far from this city. The Sanakānīkas also lived in the neighbourhood of Vidisha. A feudatory chief of this tribe recorded his gift on a Vaiṣṇava cave temple at Udayagiri, a well-known hill about two miles to the north-west of the Vidisha, during the reign of Candragupta II.[3] Kākapur, a village about twenty miles north of Vidisha has been identified as the ancient seat of the Kākas[4] while the Kharaparikas have been located in the Damoh district, Madhya Pradesh, on the basis of the mention of Kharpara in the Batihagarh Inscription.[5]

The Mālavas have been mentioned in the inscriptions frequently. Nandsa *Yūpa* inscription[6] places them in the south-easterly portion of Jaipur region. They are mentioned in the Aihole Inscription[7] of Pulakeśin II, alongwith the Lāṭas and Gurjaras, who sought the protection of Pulakeśin II of their own accord. Balaghat inscription[8] of Pṛthvīṣeṇa mentions the Mālava country

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1. CII, III, p. 8.
2. IHQ, I, p. 257.
3. CII, III, p. 25
4. JBORS, XVIII, pp. 212-13.
5. EI, XII, p. 46.
6. EI, XXVII, p. 264.
7. EI, VI, p. 6.
8. EI, IX, p. 271.

alongwith Kosala and Mekala. Some of the inscriptions of the Maitraka dynasty refer to the *bhukti* called Mālavaka.[1] Inscriptions from Mandsaur repeatedly mention the practice of using the Mālava era current among them.[2]

Junagarh rock inscription[3] of Rudradāman and Nasik *Praśasti*[4] of Gautamīputra Sātakarṇī mention the name of a country called Ākarāvanti. As referred to in Junagarh inscription, it had two divisions *pūrva* and *apara*, the first represented the eastern Mālava (Daśapura) with Vidiśā as its capital and the latter the western Mālava with Ujjain as its capital. The district called Daśapura is mentioned in a Fragmentary Stone Slab inscription, discovered from Chitorgarh.[5] One of the Sanchi Stūpa Inscriptions[6] refers to Ujenihāra, i.e., the district of Ujjain. The district Madhyamā is also mentioned in the above mentioned record from Chitorgarh. It comprised the region about Nagarī in Chitorgarh district, Rajasthan. In Barnala Yūpa Inscription,[7] year 335, we find mention of the holy forests called Trita-vana, located in the Jaipur region. Sanchi stūpa inscription[8] of Candragupta II, year 93, refers to the country called Sukuli-*deśa*, which comprised the area around Sanchi in Bhopal district of Madhya Pradesh. An inscription from Eran mentions the *viṣaya* called Airikiṇa,[9] which included the territory around Eran, situated at about four miles from Kaithora Railway Station, and five miles from Bina junction. Nasik cave inscription of Vāsiṭhīputra Siri Pulumāyi, year 19, and the Junagarh rock inscription of Rudradāman refer to the country called Anūpa,[10] which comprised the region on the Narmada south of Malwa and on the other side of the Vindhya range, probably the region around ancient Māhiṣmatī, modern Mandhata or modern Maheshwar in Nimar district in Madhya Pradesh. Anūpa, *lit.* meaning, near the water, is a fitting name for the coastal sea board.[11]

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[1] Two Nogawa grants, EI, VIII, p. 193, p. 199.
[2] EI, XII, p. 320.
[3] EI, VIII, p. 44.
[4] Ibid., p. 60.
[5] EI, XXXIV, p. 57.
[6] EI, II, p. 102.
[7] EI, XXVI, p. 123.
[8] CII, III, p. 31.
[9] CII, III, p. 160.
[10] EI, VIII, p. 60, p. 44.
[11] Sankalia, H.D., *Geography of Gujarat*, p. 48.

The Cedi kingdom is mentioned in Hāthīgumphā inscription[1] of Khāravela. It corresponds roughly to the modern Bundelkhand and the adjoining region. It was an important centre of Buddhism.[2] Khoh grant[3] of Saṁkṣobha, year 209, and Betul plates[4] of Saṁkṣobha, year 199, mention the hereditary kingdom Ḍabhālā, or Ḍahālā, which corresponds to modern Bundelkhand. The Ḍabhālā country was almost co-extensive with the boundaries of present Jabalpur district to the north and extended to about one hundred twenty miles from Tripurī (Tewar) town, the villages (Patpara and Dwara) being situated midway between Tripurī town and boundary of Ḍabhālā kingdom. The *viṣaya* of Tripurī is also mentioned in Betul plates[5] of Saṁkṣobha. It comprised the region around present Tewar, six miles from Jabalpur in Madhya Pradesh.

Karitalai copper plate inscription[6] of Jayanātha, year 174, refers to division (*santaka*) called Nāgadeya, which may be identical with Nagaudh in Baghelkhand.[7] Dr. Fleet, however, points out that Nagaudh seem to be derived from *Nāga-vadha* or *Nāga-bandha*, and not from Nāgadeya.[8] Another division of Baghelkhand was known as Voṭa-santika,[9] the identification of which is not certain. Maṇināga-*peṭha* was comparatively a smaller division.[10] Dārāmaṇḍala-*pradeśa* and Durggamaṇḍala-*pradeśa*[11] were probably the names of some towns and it is not certain that they denoted the region around them. All these places, however, should be located in Baghelkhand.

WESTERN COUNTRY

Junagarh Rock Inscription[12] of Rudradāman refers to the countries, Sindhu and Sauvīra. The former is mentioned also in Kanheri plate[1] of the Traikūṭakas, year 245 and in Bedirur grant[2] of Koṅgaṇī Mahādhirāja Bhūvikrama, śaka year 556. The ancient Sindhu-*deśa* lay to the west of the lower Indus. Sauvīra, as Alberuni clearly states, corresponded to Multan and Jahrawar to the east of the Indus.[3] The joint application of the two names, Sindhu and Sauvīra, comprehended the whole of modern Sind, including a portion of the coastal regions of south Rajasthan[4].

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[1] EI, XX, p. 79.

[2] *Aṅguttara Nikāya*, III, pp. 355-56 ; IV, pp. 228 ff ; V, pp. 41 ff., pp.157 ff.

[3] CII, III, p. 114.

[4] EI, VIII, p. 287.

[5] Ibid.,

[6] CII, III, p. 118.

[7] Cunningham, ASI, IX, p. 12.

[8] CII, III, p. 94, n. 1.

[9] Khoh grant of Sarvanātha, CII, III, p. 131.

[10] Khoh grants of Saṁkṣobha and Sarvānatha, CII, III, pp. 115, 136.

[11] Khoh grant of Jayanātha, CII, III, p. 123.

[12] EI, VIII, p. 44.

Another country, Niṣada,[5] mentioned in the Rudradāman's inscription may be placed between the Sindh and the Pāriyātra (Western Vindhyas).[6] Dr. Sircar equates it with the region about the Western Vindhyas and Aravalli range.[7] Earlier, however, the people of Niṣada occupied the districts of Hissar and Bhatnir,[8] Marwar or Jodhpur.[9]

The country called Kukura is mentioned between Surāṣṭra and Aparānta in the Nasik *Praśasti*,[10] and between Sindhu-Sauvīra and Aparānta in the Junagarh inscription.[11] *Bṛhat-Saṁhitā*[12] mentions the countries Kukura and Pāriyātra side by side. Candravalli inscription[13] mentions the country called Pāriyātrika, which has been identified on the evidence of Yuan Chwang, who describes this country as situated 500 li west of Mathura, and 800 li south-east of Śatadru, with Bairat to the north-east of Ajmer and the Aravalli hills. About Kukura, we can say that it included parts of Western Rajasthan and North Kathiawar.[14]

The Ābhīras have been mentioned both as a country and as a people in the early inscriptions from second century A. D. onwards. The Gunda Inscription[15] of 180 A.D. belonging to the region of Rudrasiṁha I records the digging of tank by an Ābhīra general, Rudrabhūti. Shortly afterwards in about 236 A.D. a native of Ābhīra named Īśvaradatta held the office of *Mahākṣatrapa*, which is known to us by his silver coins found in Kathiawar. This Īśvaradatta is generally connected with the Ābhīra dynasty of Īśvarasena of the Nasik inscription[1] of 257 A.D. It is held that the Śaka Satraps of Western India were shadowed by this Ābhīra king Īśvarasena. Another Ābhīra ruler Vasuṣeṇa is known to us from a Nāgārjunikoṇḍa Inscription[2] of the year 30. The tribal state of Ābhīra is also mentioned in the Allahabad Stone Pillar Inscription[3] of Samudragupta. Moreover, Candravalli inscription[4] of Mayūraśarman records the annexation, inter-alia, the Ābhīra country also by the ruler of Kadamba family. The inscriptional evidence places the Ābhīras in Gujarat and Maharashtra States in about the third century A.D. The Ābhīras, in the 5th century, succeeded in overpowering even the Āndhras. Nāgārjunikoṇḍa inscription gives a clear indication of Ābhīra kingdom in Andhra Pradesh. The Purāṇas, which mention them as Āndhrabhṛtyas, bear a testimony to it. The country of the Ābhīras is mentioned as Abiria in the Geography of Ptolemy.[5] Abiria corresponded to the central portion of Sindh above the delta of that river.

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[1] CII, IV, p. 31.

[2] MAR, 1925, p. 86.

[3] Alberuni, I, p. 300. cf. *PHAI*, pp. 524-26.

[4] cf. *Ethnic Settlements in Ancient India*, pp. 122-123.

[5] EI, VIII, p. 44.

[6] Prof. Raychaudhuri, *PHAI*, p. 424.

[7] *Age of Imperial Unity*, p. 184.

[8] Buhler, IA, VII, p. 263.

[9] Dey, N.L., *Geographical Dictionary*, pp. 141-42.

[10] EI, VIII, p. 60.

[11] Ibid., p. 44.

[12] *Bṛhat-Saṁhitā*, XIV, 4.

[13] MAR, 1929, p. 50.

[14] For other different identifications, see, *PHAI* (1938), p. 424 ; BG., I, i, p. 36 n ; *CHI*, II, p. 312 ; *Geographical Dictionary*, p. [illegible] ; IA, VII, p. 263 ; PTAIOC, Poona (1919), pp. 391-92.

[15] EI, XVI, p. 235.

The Gurjara country is mentioned in the Aihole inscription[6] of Pulakeśin II. The battle between Harṣa and Pulakeśin II was probably fought on the bank of the Narmadā in the heart of the Gurjara kingdom.[7] Several inscriptions of the Gurjaras have been discovered in Western India between the Kim and the Mahi.[8]

We find mention of two districts (*pathaka*) Udumbaragartā and Dāsilakapalli in the grants[9] of Subandhu. The headquarters of the former district has been identified with Umarbar, a small village on the western border of the Barwani district, Madhya Pradesh, and of the latter with Deswalia, about fourteen miles almost due south of the Bagh caves.

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[1] CII, IV, p. 3.
[2] EI, XXXIV, p. 202.
[3] CIIιIII, p. 8.
[4] MAR, 1929, p. 50.
[5] McCrindle's *Ancient India as described by Ptolemy*, pp. 139-40.
[6] EI, VI, p. 6.
[7] CII, IV, Introduction, liii.
[8] CII, IV, Inscription Nos. 16-24.
[9] CII, IV, pp. 18, 20.

Junagarh rock inscription[1] of Rudradāman mentions the districts of Ānarta and Surāṣṭra, Śvabhra, Maru and Kaccha. Śvabhra has been identified with the region round Sābarmatī, flowing near Ahmedabad in Gujarat. The original name of the river is said to be Śvabhravatī (full of caverns).[2] Maru perhaps denoted the territory of Marwar in Rajasthan. Kaccha is identical with modern Cutch. It is mentioned by Pāṇini as an *anusamudra dvīpa*.[3] This agrees with its reference in the lexicon of Hemacandra to illustrate what is *anupomvumān*, i.e., a tract of land near water.[4]

The country, Ānarta, is supposed to stand for Northern Gujarat including the part of Kathiawar, which extended up to Ahmedabad in the South.[5] The country is said to have obtained its name from an eponymous ancestor Ānarta.[6] In some of the grants of the rulers of Maitraka dynasty, there are references to Ānartapura, which is generally identified with Vadnagar in Northern Gujarat.[7] However, Ānartapura is identified with Dwaraka also, lying under the shadow of the Raivataka.[8]

Surāṣṭra originally stood for the South-western Kathiawar. The name was well suited to this region because of its natural fertility of the land. Nasik inscription[9] of Pulumāyī uses the Prakrit form Suraṭha. In the grants of Maitraka dynasty, Surāṣṭra is repeatedly mentioned.[10] Junagarh rock inscription[11] of Skandagupta throws light on the importance of the outlying province of Surāṣṭra of the Gupta Emperors.

Hastavaprā*hāra* or- *harṇī*[12] (region, around Hathab in Gogho tāluq of Bhavnagar district) Kauṇḍinyapura-*viṣaya*[1] (region around Kauṇḍinyapura, thirty two miles west of Junagarh and thirty five miles east of Porbandar), and Vardhamāna-*bhukti*[2] (Vaḍhavana) were the main constituents of Surāṣṭra during the rule of Maitraka dynasty. Surāṣṭra also included two *pathakas*, Kālapaka[3] (Kalwad in Jamnagar district) and Ghāsaraka[4] (Ghasari, 5 miles south-west of Kesad). The term *sthalī* appears to be more common in Surāṣṭra. In all, names of the sixteen *sthalīs* of Surāṣṭra are found to have been recorded in the grants of Maitraka dynasty. These are Bilvakhāta[5] (Bilvakha, thirty two miles west of Jhar), Jharī[6] (Jhar in Amreli district), Vaṭapallikā[7] (the triangular tract between Goras, Lusdi and Katpur in the Mahuva taluq of Bhavnagar district) Dhārakheṭa[8] (near Hathab in Bhavnagar district), Bāra-Vaṇa[9] (Vanthali, an important place in Junagarh), Śiṇabaraṭaka[10] (Simarana, seven miles north of Kundala), Vaṭanagara[11] (Vadadar, ten miles to the north of Vanthali), Jamvuvānara[12] (Jambuvanara, nine miles north-east of Navanagar and four miles from Jambura river), Ambareṇu[13] (Ambarana, twenty miles north-east of Dharol in Jamnagar district, or Ambardi on the Phosphal river, which is about fourteen miles north-west of Virpura in Rajkot district), Ānumañjī[14] (Amreli), Ariṣṭijjikā,[15] Kadambapadra,[16] Nimbakūpa,[17] Puṣyā-

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[1] EI, VIII, pp. 44, 45.

[2] Sankalia, H.D., *Studies in Historical and Cultural Geography of Gujarat*, pp. 86-87.

[3] IV, 3, 10.

[4] *Abhidhāna*, 380, v. 19.

[5] Sankalia, *Historical Cultural Ethno-Geography*, p. 50.

[6] *Mahābhārata*, III, 88, 19, 24 ; *Matsya*, 113, 51 ; *Vāyu*, 45, 131.

[7] B.G., I, 1, p. 6.

[8] cf. IHQ, X, pp. 541 ff.

[9] EI, VIII, p. 60.

[10] EI, XVII, p. 109, XXI, p. 180, 183, XXXV, p. 286 ; JBBRAS, NS, I, p. 109, JBBRAS, X, p. 69; IA, I, p. 45, p. 16, VI, p. 15 ; IIBS, I, p. 15.

[11] CII, III, p. 59.

[12] EI, III, p. 320 ; XI, p. 107 ; 111 ; XVI, p. 19 ; XVII, p. 107 ; XIX, p. 304 ; XXI, p. 183 ; JBBRAS, NS, I, p. 66 ; IA, I, p. 45 ; Vi, p. 12 ; Bhāratīya Vidyā, VI, p. 24.

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1. Grant of Dharasena II, year 270, IHQ, XV, p. 281 f.
2. Virji, *AHS*, Inscription No. 75-76.
3. JBBRAS, NS, I, p. 27 ; Ibid, III, p. 186 ; IA, VI, p. 15, JBBRAS, X p. 79, IA, I, p. 16.
4. Grant of Śīlāditya I, year 290, JUB, III, p. 82 f.
5. IA, XV, 187 f.
6. Ibid.
7. Katpur grant of Dharasena II, year 252, *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, 37 ; Goras grant of Dhruvasena II, year 313, JBBRAS, NS, I, 56.
8. Vala grant of Dharasena I, year 269, IA, VI, p. 12.
9. EI, XXI, p. 118. (Grant of Śīlāditya I, year 292).
10. Mota Machiala grant of Dhruvasena, year 206, EI, XXXI, p. 301.
11. Navalakhi plates of Śīlāditya I, EI, XI, p. 180.
12. Palitana plates of Dharasena II, year 252, AHS, p. 313.
13. Bhadva grant of Dharasena II, year 252, ABORI, IV, p. 40.
14. Amreli grant of Kharagraha I, 615 A.D., IIBS, I, p. 15.
15. Bhavnagar grant of Dharasena III, year 304, EI, XXI, p. 183.
16. Palitana plates of Dharasena II, year 252, EI, XI, p. 80 ff.
17. Katpur grant of Dharasena II, year 252, *Bhavnagar Inscriptions*, p. 35.

naka,[1] Śīrāvātākāka,[2] Uttiṇṇa-ijja.[3]

Draṅga and *Peṭha* are the smaller administrative units in the administration of Maitraka dynasty. Three grants[4] refer to a *draṅga* called maṇḍalī, the headquarters of this *draṅga* may have been at Maṇḍala, about three miles west of Lusdi in Mahuva district, Gujarat. A *peṭha* called Dīpanaka was situated in Bilvakhāta*sthalī*.[5] The *peṭha* seems to be larger than a *grāma*, but smaller than a *sthalī*. *Draṅga* was a similar term, which included a number of villages under its jurisdiction.

In addition to the sixteen *sthalīs*, Kheṭaka was another district (*āhāra*) under the Maitraka rule.[6] It roughly corresponded to Kaira district in Gujarat. Kheṭakā*hāra* had five *pathakas*, (1) Bandari-Jindri[7] (Barejadi, a railway station between Ahmedabad and Mehmudabad), (2) Kolamba[8] (a portion of Mehmudabad taluq in Ahmedabad district), (3) Koṇaka[9] (Kuna, about six miles to the north-east of Ahmedabad and two miles to the south of Ghodasara), (4) Nāgaraka[10] (Nagara, two miles north of Cambay and twenty two miles away of Kaira), (5) Siṁhapallikā[11] (Sīhodas, five miles away to the south of Desar in Baroda district). These *pathakas* give a clear indication that the territory of Kheṭakā*hāra* comprised the modern district Kaira and some portions of the district of Baroda in the east and Ahmedabad in the west.

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Lāṭa was another ancient division of Gujarat.[12] It normally comprised the region between the Mahi in the North and Daman

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1. Vala plates of Śīlāditya I, IA, XIV, p. 330.
2. Bhavnagar grant of Dharasena III, year 304, EI, XXI, p. 184.
3. Amreli Museum Plates of Dhruvasena II, year 323, EI, XXXV, p. 286.
4. Vala plates of Guhasena, EI, XIII, p. 339 ; Virdi plates of Kharagraha I, SAIOC. VI, p. 669 ; Dhank grant of Śīlāditya I, year 290, JUB, III, p. 85.
5. IA, XV, p. 187.
6. EI, XIII, pp. 239 f. ; IA, VII, p. 72 ; JBBRAS, NS, I, p. 70 ; IA, VII, p. 75 ; IA, XV, p. 340.
7. Alina grant of Dharasena II, year 270, IA, VII p. 72.
8. Kaira grant of Dharasena IV, year 330, IA, XV, p. 340.
9. Prince of Wales Museum plates of Dhruvasena II, year 312, JBBRAS, NS, I, p. 70.
10. Alina grant of Dharasena IV, year 330, IA, XV, p. 340.
11. Alina grant of Dharasena IV, year 330, IA, VII, p. 75.
12. Mandsaur Stone inscription of Kumāragupta and Bandhuvarman, CII, III, p. 81 ; Ajanta Inscription, ASWI, IV, p. 125, Aihole Inscription, EI, VI, p. 6.

in the South. It included the districts Kaira, Broach and Surat of Gujarat and parts of Thana in Maharashtra. In its narrower connotation it, however, comprised parts of modern districts of Broach and Kaira in Gujarat. According to a Mandsaur record, the district (*viṣaya*) of *Lāṭa* was beautiful with trees full of flowers, mountains covered with vegetation and the temples and assembly halls of Gods with *vihāras*. The people of this land were fond of Silk and the region developed a Silk-weaving industry as early as the fifth century A.D. Generally, these weavers were religious-minded. Some of them were worshippers of the Sun. The people of Lāṭa are said to have possessed different artistic traits. It has been suggested that for artistic traits revealed from frescoes in caves XVI-XVII at Ajanta, the credit should be given to the artists and their patrons coming from Lāṭa.

Kapura*hāra*[1] (the territory on or near the south bank of the Mindhola in Gujarat), Antar-maṇḍalī-*viṣaya*[2] (a part of Koṅkaṇa in Maharashtra), Ikṣarakī-*āhāra*[3] (Achchharan, about nine miles north of Surat), Akrūreśvara-*viṣaya*[4] (Ankleshwar in Broach district), *Saṅgamakheṭaka*[5] (Sankheda in Baroda district), Bharukaccha-*viṣaya*[6] (Broach in Gujarat), and Antar-narmada-*viṣaya*[7] (district comprising territory on both sides of the Narmadā) are the different territories of South Gujarat, which are mentioned in the inscriptions of Traikūṭaka dynasty in particular. Tandulapadraka, which is identical with modern Tandalja near Sankheda in the Baroda district, was a sub-division of Saṅgamakheṭaka-*viṣaya*.[8] Similarly, Gorajja-*bhoga*, the headquarters of which has been identified with Goraj in Halol sub-division of Panch Mahals district, was a sub-division under Bharukaccha-*viṣaya*.[9]

EASTERN COUNTRY

Vaṅga, Karṇasuvarṇa and Puṇḍra are the territories of the

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[1] Nasik Inscription of Usavadāta, EI, VIII, p. 82.
[2] Pardi plates of Dahrasena, CII, IV, p. 24 ; EI, X, pp. 51 ff.
[3] Surat Plates of Vyāgharasena, EI, XI, pp. 219 ff.
[4] Kaira plates of Dadda II, CII, IV, p. 61, p. 70.
[5] Ibid, 77, p. 80.
[6] Sarsavani grant of Buddharāja, CII, IV, p. 54.
[7] EI, X, p. 74
[8] CII, IV, 77, p. 80.
[9] CII, IV, p. 54.

Gangaridae people, which have been referred to by the classical writers. *Vaṅga* is mentioned as having been converted to Buddhism by monks hailing from Ceylon in a Nāgārjunikoṇḍa inscription[1] of the 3rd century A.D. Mehrauli Iron Pillar Inscription[2] presents king Candra kneeding and turning back with his breast the enemies who uniting together had come against him in the Vaṅga countries. In the *Mahābhārata*, the Vaṅgas are mentioned along with the Kaliṅgas, Tāmraliptas and Puṇḍras of Eastern India. Raghu is said to have come to the Vaṅga country after having conquered the kingdom of the Suhmas. In this land were to be found islets scattered in the streams of the Gaṅgā where the people fought in their boats.[3] Vaṅga is directly connected with the territory known as Samataṭa, which is mentioned for the first time in the Allahabad *Praśasti*[4] of Samudragupta as border kingdom grouped with Ḍavāka, Kāmarūpa and others. The Chinese traveller Hiuentsang is said to have reached this Vaṅga country after having travelled a distance of 1200 li to the south of Kāmarūpta.[5] From Samataṭa, he proceeded to Tāmralipta, which lay to its west. Dr. Smith suggested that Samataṭa comprised the south-eastern part of the Bengal corresponding to the Dacca, Faridpur, Backerganj, Jessor and Khulna districts.[6] It was taken just identical to the country called the Vaṅgas. However, Dr. N. K. Bhattasali showed his disagreement to it. According to him, it comprised the modern districts of Sylhet, Tippera and Noakhali, as well as the eastern half of the Mymensingh district and a narrow strip from the eastern side of the present Dacca district.[7] It is certain that Samataṭa was an essentially descriptive term, which has long passed out of vogue. It was an appropriate name for the country of which the rivers have flat and level banks, of equal heights on both sides. It is interesting to note that according to Hiuentsang, Samataṭa was a low and moist country, which had a soft and agreeable climate.[8]

Vāraka-maṇḍala, known from the Faridpur and Ghugrahati

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1. EI, XX, pp .22, 23.
2. CII, III, p. 141.
3. *Raghuvaṁśa*, IV, 56.
4. CII, III, p. 8.
5. Watters' *On Yuan Chwang*, II, pp. 188-9.
6. JRAS, 1920, p. 2-3.
7. EI, XXVII, p. 20.
8. Beal, *The Life*, p. 132.

grants[1] of Samācāradeva, comprised the region round Kotalipada in the present district of Faridpur, almost in the heart of what was anciently known as Vaṅga. The reference to Uttara-Maṇḍala in Gunaighar grant[2] suggests the existence of an administrative area comprised within an unnamed *viṣaya* or *bhukti* corresponding to a *maṇḍala* in the northern part of the kingdom indicated by the inscription and implying a *maṇḍala* in the souther part as well.

The country, Puṇḍravardhana, was bounded by the main stream of the Gaṅgā, on the west and the river Karatoyā on the east. It was in the possession of the Guptas from the second quarter of the 5th to about the middle of the 6th century A.D.[3] The country included Malda, Dinajpur, Rajashahi and portions of the Bogra & Rangpur districts, situated to the west of the Karatoyā. Four out of the five grants of the Gupta period discovered from Damodarpur refer to the sub-division Koṭivarṣa-*viṣaya* of Puṇḍravardhana-*bhukti*.[4] *Abhidhāna Cintāmaṇi* of Hemacandra gives Devīkoṭa, Umāvana, Bāṇapura and Śoṇitapura as synonyms of Kotivarṣa. There is still a place in Dinajpur, which is known as Bana-nagar of Bangarh, whence a copper-plate grant[5] of Mahīpala was also discovered. Kotivarṣa-*viṣaya*, on the evidence of inscriptions of Pala dynasty, seems to have extended gradually its jurisdiction to the southern part of Dinajpur district, northern portion of Rajshahi and probably also the eastern tracts of Bogra district. However, in the fifth century A.D., it did not comprise the portion of Bogra district, where Pañcanagarī was the centre of a separate administrative division. Baigram plates[6] of the Gupta year 128 refers to some *kumarāmātya*, who communicated with the authorities of Vāyigrāma (Baigram in Bogra district) from Pāñcanagarī, which appears to have been the headquarters of the area administered by him. Another *viṣaya*, which is doubtfully assigned to the Puṇḍravardhana-*bhukti*, is supplied by the Dhanai-daha grant[7] of Kumāragupta I, Gupta year 113. The

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1. IA, XXXIX, pp. 195 ff., EI, XVIII, p. 76.
2. *Select Inscriptions*, p. 342.
3. See Damodarpur Inscription, EI, XV, pp. 130 ff., Dhanaidaha grant EI, XVII, pp. 345 ff. and Sultanpur grant, EI, XXXI, p. 64.
4. EI, XV, pp. 130 ff.
5. JASB, 1892, LXI, i, pp. 77 ff.
6. EI, XXI, pp. 78-83.
7. EI, XVII, p. 347 ; JASB, NS, V, pp. 459-461.

name of the district mentioned in the grant cannot be read with certainty. It may be either Muhākhasapara, Khada(ta)para or Khasapara.

Several inscriptions refer to another type of administrative area to which the name *vīthi* is given. Sultanpur[1] and Kalaikuri[2] copper plates mention the name of Śṛṅgavera-*vīthi*. Professor Sircar finds the name preserved in that of Singra Police Station in the Natore sub-division of the same district.[3] Mr. Niradbandhu Sanyal identifies it with Singahar, twenty miles to the south-west of Mahasthan in Bogra district. A sub-division called Gohālī-*maṇḍala* of Śṛṅgavera-*vīthi* is recorded in the Sultanpur grant[4]. About seven miles to the east of Singahara in Bogra district is a village called Gohālī, which seems to represent the ancient head-quarters of the Gohālī-*maṇḍala*. Another *vīthi* called Dakṣiṇāṁśaka is recorded in the Paharpur grant.[5] It appears to have been under the jurisdiction of Puṇḍravardhana. Nāgiraṭṭa-*maṇḍala* mentioned in the grant seems to have been included in the Daksiṇāṁśaka-*vīthi*.

The earliest epigraphic reference to the country Karṇasuvarṇa appears in Vappaghoṣa grant[6] of Jayanāga of the 6th century A.D. The Nidhanpur grant[7] of Bhāskaravarman of first half of the 7th century A D. also refers to it. Haraha inscription[8] of Īśānavarman, 554 A.D., and Dubi Plates[9] of Bhāskaravarman mention Gauḍa in place of Karṇasuvarṇa. Haraha inscription speaks of the Gauḍas as having been compelled to be a *Samudrāśraya*, that is a people whose shelter is sea.[10] The Chinese pilgrim Hiuen-tsang speaks of Karṇasuvarṇa as the name of the capital of kingdom of king Śaśāṅka, who killed Rājyavardhana of Thanesar in 605 A.D. In *Harṣacarita* of Bāṇa, this king is, however, described as the Lord of Gauḍa,[11] Gauḍa seems to be the usual name of the kingdom of Karṇasuvarṇa apparently so named by the Chinese traveller after the name of the capital of that kingdom. The celebrated Buddhist monastry called Rakta-mṛttikā-*vihāra* is said to have stood on the suburbs of the city of Karṇasuvarṇa. The monastry has been located at modern Rāṅgā-māṭī, about eleven miles to the south of Murshidabad.[1] The Karṇasuvarṇa or Gauḍa country is, therefore, to be located about the present Murshidabad district, bounded in the north by the river Padma and in the south by Burdwan district. Under the jurisdiction of Karṇasuvarṇa, a *viṣaya* called Audamvarīka is known to us from the Vappaghoṣavāṭa inscription[2] of Jayanāga of 6th century A.D. The *viṣaya* seems to represent some dominion governed by a feudatory.

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[1] EI, XXXI, p, 63.
[2] IHQ, XIX, p. 21.
[3] Ibid., p. 20.
[4] EI, XXXI, p. 63.
[5] EI, XX, p. 61.
[6] EI, XVIII, p. 6.
[7] EI, XII, p. 73.
[8] EI, XIV, p. 117.
[9] EI, XXX, p. 303.
[10] Ibid.
[11] Canto 6.

Mallasarul copper plate[3] of Vijayasena refers to Vardhamāna-*bhukti*, which is represented by modern district of Burdwan in West Bengal. The above grant also mentions a smaller administrative unit known as Vakkattaka-*vīthi* representing a part of Vardhamāna-*bhukti*. The *vīthi* is said to have included a strip of country along the north bank of Damodar river. The name of the *vīthi* seems to have survived in Bakta, a place immediately to the east of Gohagrāma.

Midnapore grants[4] of Śaśāṅaka of the year 8 and 19 are the earliest epigraphic records which refer to Daṇḍa*bhukti*, a territorial sub-division, probably created by the mighty Gauḍa ruler during his campaign of the Southern territories. Daṇḍa*bhukti* comprised the area round Danton in Midnapore district. In course of time, Daṇḍa*bhukti* was incorporated into the Vardhamāna*bhukti*, but the suffix *bhukti* was not discontinued. In Irda Copper Plate grant[5] of 10th century A.D., Daṇḍabhukti-*maṇḍala* is recorded as comprised within the Vardhamāna-*bhukti*. Daṇḍa-*bhukti* included the Southern part of Midnapore district. Midnapore grant[6] also refers to Keṭakapadrikā-*deśa*, about whose location, we are not certain.

After dealing with the different territories of Bengal, a mention of Saṁvaṁgīyas, the confederate clans in East Bengal, would not be out of place here. The name of the people occurs in Mauryan Brahmi inscription[1] discovered from Mahasthan. Just as in the time of the Buddha, the capital of the Saṁvajjī confederacy was Vaiśālī, which was the headquarters not of the Vajjis, but of the Licchavis, who were then prominent, it seems that in the time of present inscription, the capital of the Saṁvaṁgīyas was Puṇḍranagara, which was the headquarters, not of the Vaṅgīyas, but of the Puṇḍras, after whom it was undoubtedly called Puṇḍranagara.[2]

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[1] JASB, LXII, i, pp. 320-21, EI, XVIII, p. 62.
[2] EI, XVIII, p. 63.
[3] EI, XXIII, p. 159.
[4] JRASBL, XI, pp. 8, 9.
[5] EI, XXII, p. 150.
[6] JRASBL, XI, p. 9.

As already mentioned Kāmarūpa and Ḍavāka were the border-kingdoms of the Gupta empire; in the fourth century A.D. The kingdom of Kāmarūpa comprised a part of the Assam Valley. The country Kāmarūpa was marked by the river Karatoyā from time immemorial.[3] It is to be placed in and about the Gauhati region of Assam. Nidhanpur copper plate[4] inscription of Bhāskaravarman also refers to the kingdom of Kāmarūpa. The Chinese traveller Hiuen-tsang reached here after crossing the river Karatoyā, while travelling from the borders of Puṇḍravardhana to Kāmarūpa.[5] The country Kāmarūpa was also known by the name Prāgjyotiṣa. A seal of the Dubi plates[6] of Bhāskaravarman used the attribute *prāg-jyotiṣendra*, that is, 'Lord of Prāg-jyotiṣa' for the Assam ruler Puṣyavarman, whose accession may approximately be placed about 350 A.D. It is interesting to note that a line of Shahi kings ruling in the hilly region of Gilgit, about the 6th century A.D. is described as belonging to the family of Bhagadatta,[7] who was the ruler of Prāgjyotiṣa in the time of the *Mahābhārata*,[8] and who fought with a great army of Cīnas and Kirātas.[9] Prāgjyotiṣa is also mentioned among the *prācya Janapadas* in different Purāṇas.[10] A *viṣaya* called Candrapurī is mentioned in the Nidhanpur copper plates of Bhāskaravarman.[11] The *viṣaya* is identified by Dr. N. K. Bhattasali by the

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1. EI, XXI, p. 85.
2. D. R. Bhandarkar, JPASB, XXVIII, p. 126.
3. cf. *Kālikā Purāṇa*, 38, 123.
4. EI, XII, p. 75.
5. Watters, *On Yuan Chwang*, II, pp. 184-87.
6. EI, XXX, p. 288.
7. For Geneaological account, cf. EI, XII, p. 73, XIX, p. 115 ff, 245 ff.
8. *Mahābhārata* II, 51, V. 14.
9. *Mahābhārata*, II, 34 ; V, 9. Hāthigumphā inscription of Khāravela refers to the Cīnas and Kirātas, EI, XX, p. 22.
10. cf. Sircar, D.C., *Studies in the Geography*, p. 28.
11. EI, XIX, p. 118.

modern district of Sylhet.[1] He refers to a village Chandrapur on the left bank of Kusiara. Mr. K. M. Gupta informs about nine or ten places called Chandpur within a radius of about twenty miles from Sylhet.[2] Padmanath Bhattacharya, however, locates the *viṣaya* in Rangpur.[3]

The kingdoms of Magadha and Aṅga and also the portions of the states of Kosala and Vaṅga are known to us from the inscriptions. Some seals of the Gupta period have been discovered from the Vaiśālī region with inscriptions addressed to the officers incharge of Tīra*bhukti*. This *bhukti* is said to have been situated in the adjoining tract of the Gandak and Gaṅgā whence the whole region derived its name. It seems to have comprised modern Tirhut division excluding the Saran district, but including Purnea and Saharsa districts. Vaiśālī (Basarh in the Muzaffarpur district) was the chief town of this *bhukti*.

The kingdom of Magadha is known to us from the inscriptions, which cover an extensive period right from the third century B.C. to the first quarter of the 7th century A.D.[4] It comprised modern districts of Patna, Gaya and North-Western Hazaribagh and a portion of Bhagalpur district also. It was bounded on the North by the Gaṅgā, on the West by Śoṇa, on the East by Champa and on the South by the Northern fringe of the Hazaribagh district. The river Gaṅgā separated it from the state of Licchavis.[5] The inhabitants of the Gaya district still call it as Maga or Magah.[6]

A clay seal inscribed in the Gupta characters of 6th century A.D. and discovered from Nalanda mentions the district Nagara-*bhukti*.[7] The name of the district is indicative of the name of the celebrated city of Pāṭaliputra (Patna).[8] Under the jurisdiction of Nagara-*bhukti*, a *viṣaya* called Valavi is mentioned in Deo-Baranark inscription[9] of Jīvitagupta II of first half of the seventh century A.D. The *viṣaya* corresponded to the modern district of Sahabad in Bihar.

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[1] JASBL, I, p. 426.
[2] IHQ, VII, p. 743.
[3] JRASBL, III, p. 50.
[4] Calcutta-Bairat Roch Inscription of Aśoka, CII, I, p. 172 ; Hathigumpha Inscription of Khāravela, EI, XX, p. 80 ; Ragolu plates of Śaktivarman, EI, XII, 2; Mahākūṭa Inscription of Maṅgleśa, IA, XIX, p.17.
[5] *Dīgha Nikāya*, Aṭṭhakathā, III, pp. 439 ff.
[6] cf. George Grierson E.R.E., V, pp. 18 ff.
[7] EI, XXI, p. 76.
[8] EI, XVII, p. 311.
[9] CII, III, p. 215.

Candravalli Inscription[1] of Mayūraśarman refers to a country called Maukari or Maukhari. The country under reference seems to Comprise the territory around the town of Gaya in South Bihar. Another sub-division called Ajapura-naya[2] fell within the *viṣaya* of Rājagṛha.[3] The headquarters of the sub-division have been located at Ajapur situated not far from Nalanda in Patna.[4] There are several large tanks and a mound at the site of modern Ajapur.

The kingdom of Aṅga was quite adjacent to that of Magadha. It has been mentioned for the first time in the Hathigumpha inscription[5] of Khāravala. Mahākūṭa inscription[6] of Maṅgaleśa also mentions it. It comprised the present districts of Bhagalpur and Monghyr with a portion of Santhal Paraganas. However, its limits have been varied from time to time. The natural boundary on the north was the Gaṅgā and according to the *Campeya-Jātaka*[7] the river Campā flowed between the states of Magadha and Aṅga and thus formed the latter's western boundary.

The spurious Nalanda plate of Samudragupta which possibly belongs to 6th or 7th century A.D., mentions the Kṛmilā-*viṣaya*, which probably covered the area round modern Kiul, the Western part of the Monghyr district.[8] Nandapur copper plate[9] of Gupta year 169 describes the Nanda-*vīthi*, which has been identified with the territory of Nandapur lying on the Southern bank of Gaṅgā, atleast two miles to the north-east of Surajgarh in the district of Monghyr.

SOUTHERN COUNTRY

The Southern Country can easily be sub-divided into four regions, (1) Eastern Deccan (Kosala, Mahākāntāra, Kaliṅga,

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[1] MAR, 1929, p. 50.

[2] Bihar Stone Pillar Inscription of Skandagupta, CII, III, p. 47.

[3] cf, Nalanda grant of Devapāladeva, JASB, XXXV, pp. 272 f.

[4] JBORS, XIX, pp. 337-43.

[5] EI, XX, p. 80.

[6] IA, XIX, p. 17.

[7] *Jātaka*, IV, 506, pp. 454-468.

[8] cf. Sircar, D.C., *Studies in Geography*, pp. 195-97 ; Pandey, M., *Geography of Bihar*, p. 115.

[9] EI, XXIII, p. 54

Āndhra, Tiriliṅga and Veṅgī), (2) Central Deccan (Vidarbha, Vatsagulma, Bhogavardhana, Mulaka, Asaka, Asika) ,(3) Western Deccan (Nāsika, Aparānta, Koṅkaṇa, Mahārāṣṭra, Karṇāṭa, Kuntala, Gaṅgavāḍī) and (4) Far South (Kerala and Tamila). We shall take each of the four regions separately in the following pages.

1. EASTERN DECCAN

Kosala finds first mention among the kingdoms of Dakṣināpatha mentioned in the Allahabad Pillar Inscription[1] of Samudragupta. It comprised the districts of Bilaspur and Raipur of Madhya Pradesh and Sambalpur of Orissa. Balaghat plates[2] of Pṛthivīṣeṇa II claim the overlordships of Vākāṭaka ruler Narendrasena over the kingdom of Kosala. Ajanta cave inscription[3] also refers to the Kosala country. In the Rajim and Baloda plates[4], Mahāśiva-Tīvararāja is styled as the Lord of Kosala. Adhabhara plates[5] of Mahā-Nannarāja seem to refer to the vast territories, which fell under the jurisdiction of Sakala-Kosala. The country is grouped with Mekala in some of the inscriptions.[6] Sometimes Mekala is associated with the country of Utkala[7]. Mekala is also mentioned in Bamhani Plates[8] of Bharatabala. The province of Mekala extended from the South of present Maikala range in a straight line covering the modern state of Bastar wherein begins the Andhra country. Maikal range is the outer wall of the Satpura, bounding Chhattisgarh on the west and north.

Bamhani plates[9] refer to the *viṣaya* of Pañcagartā. The *viṣaya* indicates the country around Bamhani in Sohagpur Tahsil of Rewa district. The region Pañcagartā was watered by five rivulets, probably the five of the tributaries of the river Son. The present village of Pachgaon, three miles south of Sahdol possibly represents the headquarters of ancient district of Pañcagartā.

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[1] CII, III, p. 8.
[2] EI, IX, pp. 267-71.
[3] ASWI, IV, p. 125.
[4] CII, III, pp. 291-4, EI, XXII, pp. 15-23 ; EI, VII, p. 104.
[5] EI, XXXI, p. 221.
[6] Balaghat inscription of Pṛthivīṣeṇa II, EI, IX, pp. 267-71.
[7] Adhabhara Plates, EI, XXXI, p. 221.
[8] EI, XXVII, p. 140.
[9] Ibid , p. 142.

There is another country, Pūrva-rāṣṭra[1], so called due to its lying on the east of the Maikala range. The country lay to the east of the capital of Dakṣiṇa Kosala, is the view of Professor D. C. Sircar[2]. Pūrvarāṣṭra included Tuṇḍrabhukti,[3] which corresponds to the Northern portion of the Raipur district, specially to the region round Baloda Bazar tahsil. There is another district, 'Tuḍā-rāṣṭra', the headquarters of which may be identical with either one of the villages known as Tunda, Tundra, Tundri or Tundra-gaon in the vicinity of Sheorinarayana,[4] or with the village Tera or Tora in the Sarangarh region[5]. Another country (*bhukti*) called Tosaḍḍa[6] is represented by the region around Tusda near Dumarpalli, about thirty miles to the South-east of Arang.

There are five *viṣayas*, which belonged to the Kosala country. These constituted the different parts of the districts of Raipur and Bilaspur. These are Aṣṭadvāra[7] (Adhabhara, about forty miles from Bilaspur), Ḍoṇḍā[8] (Dunda, twenty five miles of Arang in Raipur district), Kośīra-Nandapura[9] (Nandapura in Sakti tahsil, Bilaspur district), Lāyoḍḍaka[10] (Lara, about ten miles north-east of Bonda), Navyāśī[11] (probably denotes some administrative unit consisting of eighty-nine villages).

Chatra-nāṭa[12], Kṣitimaṇḍāhāra[13] (southern portion of the Raipur district), Nagarottara-paṭṭa[14] (north of Śarabhapura, probably Nargoda about ten miles from Bilaspur), Antaranālaka[15] (a territory lying on both sides of some rivulet) ; the *bhogas* of

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1. Arang Plates of Jayarāja, CII, III, pp. 191-3 ; Raipur grant of Sudevarāja, Ibid., pp. 196-8 ; Mallar Plates of Vyāghrarāja, EI, XXXIV, p. 49.
2. Ibid.
3. JASB, XXXV, p. 196 ; EI, IX, p. 283.
4. Mirashi, EI, XXII, p. 22.
5. L. P. Pandeya Sarma, JAHRS, IX, p. 31.
6. Arang Plates of Sudevarāja, EI, XXXII, p. 20.
7. Adhabhara Plates of Nannarāja, EI, XXXI, p. 221.
8. Arang Plates of Bhīmasena, EI, IX, pp. 342-44.
9. Bardula Plates of Mahāśivagupta, EI, XXVII, p. 290.
10. Bonda Plates of Mahāśivagupta, EI, XXXV, p. 63.
11. Senakapat Inscription of Śivagupta Bālārjuna, EI, XXXI, p. 35.
12. Bardula Plates of Mahāśivagupta, EI, XXVII, p. 290.
13. Khariar grant of Mahāsudeva, EI, IX, pp. 171-72.
14. Mallar Plates of Jayarāja, EI, XXXIV, p. 30.
15. Mallar Plates, EI, XXXIII, p. 157.

Cullāḍasīmā[1] (Chorada, seven miles east of Keshwa), Hakirī,[2] Nandapura[3] (Nandaur in Bilaspur district), Taradaṁ-śaka[4] (region round Mallar, probably modern village of Jaitpur) and Śaṅkhacakra[5] (Chakarbedha in Bilaspur district) are the other different territories, which belonged to the Kosala country.

Allahabad Stone Pillar Inscription[6] mentions the Mahākāntāra kingdom after Kosala. Mahākāntāra extended northwards into Ganjam agency and westward into Chhatisgarh region.[7] The kingdom is called as Mahāvana in two Amaravati inscriptions.[8]

The Kaliṅga country is referred to by Aśoka and the Hāthīgumphā inscription of Khāravela.[9] Both these references indicate that kaliṅga was a seat of an independent kingdom from the third century B.C. onwards. The references to Tosalī (Dhauli) and Samāpā (Jaugada) in the Kaliṅga edicts of Aśoka indicate that during Aśoka's region, the Mahanadi-Risikulya Valley formed a part of Kaliṅga. Later on, the rulers of the Gaṅga dynasty describe themselves in their records as having acquired the sovereignty of Sakala-Kaliṅga by moving their swords.[10] After an analysis of their epigraphic records, we may say that Kaliṅga or Sakala-Kaliṅga, during their times, stretched along the eastern coast, from the Ganjam district in the north to the Godavari district in the south as far as the river of that name. The rulers enjoying the title *kaliṅgādhipati* sometimes even claimed Lordship over the whole coast land between the Mahanadi and the Krishna.[11]

Jirjingi and Ponnuturu grants[12] describe Indravarman I as the lord of Trikaliṅga. It appears that the terms Sakala-Kaliṅga and Tri-Kaliṅga were synonymous. The title *tri-kaliṅgādhipati* has been assumed by different ruling families both in the north and

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1. Kurud Plates of Narendra, EI, XXXI, p. 265.
2. Kauvatal Plates of Sudeva, EI, XXXI, p. 135.
3. Pipardula grant of Narendra, IHQ, XIX, p. 145.
4. Mallar Plates of Mahāśivagupta, EI, XXIII, p. 120.
5. Mallar Plates of Pravarasena II, EI, XXXIV, p. 52.
6. CII, III, p. 8.
7. JAHRS, I, p. 231-33.
8. Luders' List, 1230, 1231 ; JAHRS, I, 231 ; ASSI, I, p. 91, p. 105.
9. Aśoka's Rock Edict XIII, CII, I, p. 207, p. 209, EI XXXI, p. 21, p. 22 ; EI, XX, p. 79.
10. EI, III, p. 128.
11. EI, XXX, p. 44.
12. EI, XXV, p. 286 ; XXVII, p. 219.

south of the Mahānadī and the Tailavāha or the river Tel.[1] Trikaliṅga, thus, comprised the entire region between the Risikulya river with the Zamindari of Jeypore in Koraput district and the districts of Bastar, Bolangir, Kalahandi and Sambalpur.[2] It included the northern regions of Kaliṅga, the western regions of Eastern Ghats, the Malayagiri area of Ganjam district and northern part of Bastar.[3] Its northern frontier was the river Mahānadī in Kosala, the north-eastern boundary was Kaṅgoda and the eastern frontier was sea. It may be mentioned here that Giri-Kaliṅga of the Pedda-dugam plates[4] of Śatrudaman was probably identical with the country called Trikaliṅga.

From an analysis of epigraphic records, we find that since the later part of the 6th century A.D., the kingdoms in the Ganjam-Puri-Cuttack-Balasore region assumed different names, such as Kaiṅgoda, Tosalī, Utkala and Uḍra etc. Kaiṅgoda or Koṅgoda[5] comprised the region bounded by the river Mahānadī on the north and Risikulya on the south.[6] It included southern Puri and Ganjam districts.[7] Śaśāṅka, the king of Gauḍa, is said to have extended his suzerainty as far as Koṅgoda in the first quarter of the seventh century A.D.[8] The term Uḍra[9] previously indicated the Balasore region, but afterwards, being a synonym of Utkala-*deśa* or Utkala-*maṇḍala*,[10] the Cuttack-Puri-Ganjam area. The Utkala country is supposed to have comprised the present Balasore district of Orissa, together with parts of Cuttack district of that state and of the Midnapore district of West Bengal. According to *Raghuvaṁśa*,[11] the eastern boundary of Utkala seems to have extended to the river Kapiśā, modern Kasai, running through the Midnapore district.

A Copper-Plate grant[12] of of the Vigraha dynasty tends to prove that with the expansion of the Vigrahas in the fourth quarter of the sixth century A.D., the south-western part of the coastal Orissa came to be known as Dakṣiṇa-Tosalī,[1] and the alternative name Uttara-Tosalī[2] went to the country of the Utkalas. Soro Plate[3] of Somadatta records the name of the country Sarephāhāra and that of the sub-division (*viṣaya*) Vārukaṇa, which belonged to it. The town Sarephā has been identified with Soro in Balasore district, while Vārukaṇa is taken to be identical with Barua Pargana.[4] Uttamāloka and Utiḍa,[5] the two sub-divisions (*viṣaya*) of Dakṣiṇa-Tosalī have not been located so far.

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[1] PAIOC, Trivandrum, 9th Session, pp. 892--97.

[2] EI, XXVII, p. 216.

[3] *History of Orissa*, by H. K. Mahtab, p. 7.

[4] EI, XXXI, p. 93.

[5] EI, VI, p. 144 ; JKHRS, II, pp. 59, 64, 67 ; EI, XXI, p. 268.

[6] *Early History of Orissa*, Mittal, p. 31.

[7] *History of Orissa*, Mahtab, p. 6.

[8] EI, VI, p. 144.

[9] Soro Plates of Somadatta, EI, XXIII, p. 202.

[10] Midnapore grant of Śaśāṅka, JRASBL, XI, p. 8 ; Adhabhar grant of Nannarāja, EI, XXXI, p. 221.

[11] *Raghuvaṁśa*, IV, v. 38.

[12] EI, XXVIII, pp. 328 ff.

Kurāla, Koṭṭūra, Eraṇḍapalli, and Devarāṣṭra are the four kingdoms of Dakṣiṇāpatha mentioned in the *praśasti* of Samudragupta, which may be located in the Kaliṅga country. Kurāḷa or Kaurāḷa comprised the part of Ganjam district to the north of Mahendragiri.[6] Recently it has been identified with Kulada in the Ghumsur taluq of the Ganjam district. Inscriptions belonging to the Māṭhara, Vāsiṣṭha and other families mention the names of many districts. These are Bhiliṅga-bhoga[7] (Bhiliṅgi, about five miles distant from Baranga in Berhampur sub-division), Dāghapañcālī[8] (region around Ponnuturu), Devanna-pañcālī[9] (near Parlakimedi), Khalgukhaṇḍa[10] (Khallikot), Korasoḍaka-pañcālī[11] (Koroshanda, six miles south of Parlakimedi), Kṛṣṇagiri[12] (Kṛṣṇagiri hill in Khallikota, four miles to the east of Phasi in Attagada), Nḍaḍaśṛṅga or Jeḍaśṛṅga,[13] Padma-kholī[14] (Khallikot), Parakkala-mārga[15] (Pankala Mutha in Khallikota taluq), Vonkhara-*bhoga*[1] (region around Jirjingi near Tekkali) and Pratiṣṭhāna.[2] All these territorial units are to be located in the present Ganjam district, Orissa. On Amaravati Buddhist Sculpture inscription[3] is engraved the name of the district (*raṭha*, that is, *rāṣṭra*) called Tampoki. The name reminds us of the village Tampoyaka, mentioned in Korasodaka plates.[4]

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[1] EI, IX, pp. 287 f.
[2] EI, XXVIII, pp. 201 f. ; EI, XXIII, p. 202.
[3] EI, XXIII, p. 202.
[4] Ibid., p. 201.
[5] EI, XXVIII, pp. 331, 334.
[6] IHQ, I, p. 685.
[7] Baranga grant of Umavarman, OHRJ, VI, p. 108.
[8] Ponnuturu Plates of Sāmantavarman, EI, XXVII, p. 219.
[9] Parlakimedi grant of Indravarman, IA, XVI, p. 134.
[10] Svalpa Velur grant of Anantavarman, EI, XXIV, p. 135.
[11] Koroshanda grant of Viśākhavarman, EI, XXI, p. 24 ; Srikakulam grant of Indravarman, IA, XIII, p. 123.
[12] Ganjam Plates of Śaśāṅkarāja, EI, VI, p. 145.
[13] Parlakimedi grant of Jayavarmdeva, EI, XXIII, p. 262.
[14] Sumandla Plates of Dharmarāja, EI, XXVIII, p. 84.
[15] Ibid.

Eraṇḍapalli kingdom of Samudragupta *praśasti* has been located at Erandol near Srikakulam.[5] It has also been identified with Yendipalli in Visakhapatnam district.[6] The kingdom of Devarāṣṭra, which is also mentioned in Srungavarapukota plates[7] of Anantavarman, comprised the taluqs of Anakapalle and Srungavarapukota in Visakhapatnam district and the taluq of Srikakulam in the district of the same name. Kharapurī-Madamba, a territorial sub-division, was situated in the country, Devarāṣṭra.[8] It may be identified with the Yellamanchili region. Acantapura-*bhoga*[9] (Achanta near Bobbili in Visakhapatnam district), Dimiḷa-*viṣaya*[10] (Dimile, fourteen miles south-west of Cheepurupalle-Sarvasidhi taluq of Visakhapatnam district), Kaliṅga-*viṣaya*[11] (stretched to the north-east of Bimlipatam in Visakhapatnam and included the Ragolu village near Srikakulam), 'Kūraka*rāṣṭra*'[12] (Palkonda taluq of Srikakulam district), 'Kroṣṭuka-*vartanī*'[13] (Narasennapeta taluq, Srikakulam district), 'Pḷaki-or Paḷaki-*viṣaya* or Pḷaki-*rāṣṭra*[14] (coastal region covering Cheepurupalle taluq of Srikakulam and Anakapalle-Sarvasiddhi region of Visakhapatnam district), Tellavallī-*viṣaya*[15] (Tella-ganudy, about fourteen miles south-west of Srungavarapukota in Visakhapatnam) and Varāha*vartanī*[16] (the region between the taluqs of Tekkali and

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1. Jirjingi grant of Indravarman, EI, XXV, p. 287.
2. Parlakimedi grant of Jayavermadeva, EI, XXIII, p. 262.
3. ASSI, I, Burgess, p. 72.
4. EI, XXI, p. 23 ff.
5. *EHD*, Dubreũil, p. 60.
6. *PHAI*, 5th Ed. p. 540 ; JIH, VI, p. 402-3.
7. EI, XXIII, p. 60.
8. Siripuram Plates of Anantavarman, EI, XXIV, P. 51.
9. Srungvarapukota Plates of Anantavarman, OHRJ, VI, p. 108.
10. Cheepurapalle grant of Viṣṇuvardhana I, IA, XX, p. 16.
11. Ragolu Plates of Śaktivarman, EI, XII, p. 2.
12. Purle Plates of Indravarman, EI, XIV, p. 362.
13. EI, XXVII, p. 332 ; XXX, p. 41 ; JAHRS, IV, p. 23; EI, XXV, p. 197.
14. EI, IX, p. 317-18 ; IA, XX, p. 16 ; EI, XII, p. 134.
15. Srungavarapukota Plates of Anantavarman, EI, XXIII, p. 60.
16. EI, III, p. 128 ; XXIII, p. 66 ; XXVIII, p. 135 ; IA, XIII, p. 121.

Srikakulam in Srikakulam district) are the names of the different territorial divisions, which may be located in Srikakulam and Visakhapatnam districts of Andhra Pradesh. Varāha-*vartanī* and Kroṣṭuka-*vartanī* seem to be so named owing to the profusion of bears and jackals in those regions. Dr. Stenkonow, however, proposes to locate Varāha*vartanī* in the region along the course of the Varāha-*nadī*, which rises in the Golugonda hills to the north of Narasannapeta and flows into Bengal at Vatad.[1]

Hariṣeṇa, the author of the Samudragupta *Praśasti*, mentions the kingdom of Piṣṭapura, which is further mentioned in inscriptions relating to the dynasty of the Vāsiṣṭhas and in the Aihole inscription of Pulakeśin II.[2] Piṣṭapura is identical with Pithapuram in the East Godavari district. The districts, Guddavāḍi, also known as Gudda or Guddāḍi[3] (Rajole and Ramachandrapuram taluqs), Pāgunāra,[4] known as Pāgunavara in later records[5] (comprised Naraspur taluq, near Draksharam in Ramachandrapuram taluq), Tālipāka[6] (Tatipaka in Rajole taluq), Cikura[7] (Sarabhavaram in Chodavaram division) are all to be located in the East Godavari district, Andhra Pradesh.

Samudragupta *Praśasti* also refers to the Veṅgī kingdom. The kingdom is also mentioned in the Kanteru and Konukollu grants[8] of Skandavarman. It comprised the whole area between Mahendra mountain in Kaliṅga & the Manneru river in Nellore, its western boundary ran in general along the foot of the Eastern Ghats. The *viṣaya* called Veṅgī included the taluqas of Ellore, Ernagudem and Bhimavaram. Another *viṣaya* called Kudrāhāra, Kudūrāhāra or Gudrāhāra included the Dandar, Gudivada, Avanigadda and Kaikalura taluqs of Krishna district, Andhra Pradesh.[9] Both these *viṣayas* were included in the Veṅgī kingdom. The capital of this kingdom is located at Pedda-vegi, about seven miles north of Ellore in the West Godavari district. Yuan Chwang says that the country An-to-lo or Andhra had its capital at Ping-k'k-lo or Veṅgīpura, which has been identified with the site mentioned above.

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[1] EI, XI, p. 149.

[2] EI, XXIII, p. 56 ff, XXIV, p. 47 ff ; EI, VI, p. 6.

[3] Polamuru grants of Mādhavavarman I and Jayasiṁha, Successors of Sātavāhanas, pp. 336-341.

[4] Tandivada grant of Pṛthivī-Mahārāja, EI, XXIII, p. 97.

[5] MER, 1913-14, p. 85 ; IA, XIII, p. 213.

[6] Kattacheruvu Plates of Harivarman, *APMI*, p. 246.

[7] Sarabhavaram Plates, EI, XIII, p. 304.

[8] JAHRS, V, p. 30 ; EI, XXXI, p. 9.

[9] EI, XXV, p. 46 ; JAHRS, V, p. 31 ; EI, XXXI, p. 9 ; IA, X, p. 176.

The Āndhras are mentioned in the thirteen Rock edict of Aśoka. Two inscriptions[1] discovered at Bhattiprolu in the Repalle taluq of the Guntur district point out the liberation of the Āndhra country from the Mauryan yoke. However, in fourth century A.D., the country was conquered by a Vākāṭaka ruler.[2] In Haraha inscription,[3] a certain lord of the Āndhras is said to have troubled the Maukhari ruler. Another inscription refers to the victory over Āndhras on behalf of Īśānavarman.[4]

The Mayidavolu inscription[5] of about the fourth century A.D. locates the Āndhra country (Āndhrapatha) in the lower valley of the Kṛṣṇā in the district round Dhannakaḍa or Amarāvatī in the Sattanapalle taluq of the Guntur district. Chezarala inscription[6] too connects the Āndhras with the Kṛṣṇā. Tiriliṅga of the Purle plates[7] of Indravarman has been identified with Telingana in Andhra Pradesh. The name Tiriliṅga (skt. Tri-liṅga) is traditionally derived from three shrines (*liṅgas*), namely those at Kāleśvaram, Śriśailam and Drākṣārāma, all of which are located within the territory defined above as the Āndhra country.[8]

Allahabad Stone Pillar Inscription refers to the kingdom of Pālakka, which has been identified with Palakkaḍa in the Nellore region.[9] G. Ramdas refers to the village of Pakkai in Nellore district, which marks the site of the capital of Pālakka. According to him, the kingdom extended beyond the region, now occupied by the districts of Cuddapah and North Arcot.[10] Karma-*rāṣṭra*, also known as Kamma-, Karmāṅka-, Kammāṅka-*rāṣṭra* and Kammāka-*raṭha*,[11] comprised Southern part of Guntur district and Northern part of Nellore district. The district called

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[1] Luders' 1335, 1338.

[2] Ajanta Inscription, ASWI, IV, p. 125.

[3] EI, XIV, pp. 110 ff.

[4] CII, III, p. 230.

[5] EI, VI, p. 84 ff.

[6] JAHRS, XI, p. 50.

[7] EI, XIV, p. 362.

[8] cf. *EHD*, Yazdani, p. 28.

[9] cf. *Select Inscription*, p. 257, n. 1.

[10] IHQ, I, p. 686.

[11] EI, XXIV, p. 142 ; XVIII, p. 259 ; VIII, p. 235 ; XI, pp. 258-9 ; XI, pp. 251, 255 ; *Successors of Sātavāhanas*, p. 337.

Muṇḍa-*rāṣtra*[1] included Kavur taluq of the Nellore district, and the southern portion of the Kandukur taluq. Kavacakāra-*bhoga* was a sub-division of the Karmāṅka-*rāṣṭra*. The *bhoga* included the territory round Chendalur. The Pallava country mentioned in the Candravalli Inscription[2] of Mayūraśarman stretched over the eastern part of the Deccan, including the Kāñcī and Amaravati areas. Natra-*pāṭī*[3] and Nādatta-*pāṭī*[4] are the sub-divisions, the names of which end in *pāṭī*, which is another term, almost equivalent to *bhoga*. Both these *pāṭīs* have not been traced so far. Netrapati possibly is the area on either bank of the Krishna. Bṛhat-proṣṭha grant refers to a group of thirty six *agrahāra* villages (*ṣaṭ-triṁśadagrahāra*). A Bengali parallel term, *viz.* Chhatris Mauza has been quoted by Mr. C. R. Krishnamacharlu.[5] The grant also mentions Dantayavāgū-*bhoga*. Another *bhoga* called Mahendra is mentioned in the Dhavalpeta plates.[6] Chezarla region was known as Kandara-*janapada*.[7] The country called Hiraṇya-*rāṣṭra*[8] seems to have been bordering on the province governed by Puṇyakumāra. The Āḷuka kingdom comprised the region of the Guntur district.[9]

The name of the dynasty known as Viṣṇukuṇḍin survives in Viṇukoṇḍa, the name of a hill-fort and town in Krishna district, about sixty miles east of Śrīśaila and fifty miles south of river Krishna.[10] Hathigumpha inscription[11] of Khāravela refers to the family, which was known by the name Ava. Allahabad Stone Pillar Inscription mentions the kingdom Avamukta, which might have some connections with the family called Ava. Ptolemy mentions a people called Avarni or Aruarni near the Krishna. It is quite possible that Pithuṁḍa was founded by these people. *Viṣṇupurāṇa* equates the Ava family with the Āndhras.[12]

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1. IA, V, p. 51 ; EI, VIII, pp. 159-62, XXIV, p. 302.
2. MAR, 1929, p. 50.
3. Chikkula plates, EI, IV, p. 196.
4. Vesanta plates, of Siṁhavarman, *APMI*, p. 239.
5. SIEAR, 1934-35, p. 51.
6. EI, XXVI, p. 134.
7. JAHRS, XI, p. 50.
8. Malepadu Plates of Puṇyakumāra, EI, XI, pp. 337-45.
9. Mahākūṭa Inscription, IA, XIX, p. 17 ; Maruturu grant, *APMI*, pp. 37 f.
10. EI, IV, p. 195.
11. EI, XX, p. 79.
12. Ibid.

CENTRAL DECCAN

Vidarbha figures prominently in the Nasik eulogy[1] of Gautamīputra Sātakarṇī. Further it occurs in Pāṇḍaraṅgapalli grant[2] of Avidheya. Vidarbha is located on the Northern fringe of Dakṣiṇāpatha in Nalopākhyāna of *Mahābhārata.*[3] It refers only to Northern part of Vidarbha, which comprised the Valley of the Payoṣṇī, the modern Pūrṇā, a tributary of the Tāptī.[4] A part of the area lay south of the Sahyādri-*parvata* (Ajanta Range) and a third portion occupied the valley of the Varadā (Wardha).[5] The third portion, as we learn from the drama *Mālavikāgnimitram* of Kālidāsa, was divided among the two cousins, with the river Varadā as the demarcating line.[6] It, thus, comprised the modern districts of Akola, Amravati, Buldhana, Yeotmal, Nagpur, Chanda, Bhandara and Vardha—all in present day state of Maharashtra. Chammak grant[7] of Pravarasena II refers to the kingdom of Bhojakaṭa. The city of Bhojakaṭa has been identified with Bhatkuli village in Amaravati district.[8] The kingdom of Bhojakaṭa included the modern Chammak situated in Achalapur taluq in Amaravati district. It corresponded to Northern Berar between the rivers Tāptī and Pūrṇa. Asi-*bhukti* and Pākkaṇa-*rāṣṭra,* which are referred to in two Belora inscriptions,[9] roughly correspond to the kingdom of Bhojakaṭa. Lohanagar-*bhoga,* which is mentioned in Mallar Plates[10] of Mahāśivagupta, comprised the region round Loni, about nine miles south-west of Warud in Morsi taluq of Amaravati district. Another sub-division, called Kośika-mārga,[11] is to be placed somewhere in Achalapura taluq of Amaravati district. From the mention of the inhabitants of Bhojakaṭa in the Bharhut inscriptions,[12] we come to know that the people of this kingdom were famous as pious donars in the early countries of the Christian era.

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1. EI, VIII, p. 60 ; ASWI, IV, p. 108.
2. MAR, 1929, p. 198.
3. III, 60 ; 2290.
4. *Mahābhārata*, III, 120, 31.
5. *EHD*, Yazdani, p. 24.
6. *Mālavikāgnimitra*, Act VII.
7. CII, III, p. 237.
8. IA, LII, p. 263.
9. EI, XXIV, pp. 265-66.
10. EI, XXIII, p. 86.
11. Rithpur plates of Prabhāvatīguptā, JASB, NS, XX, p. 59.
12. Luders' 661, 723, *Stūpa of Bharhut*, Cunningham, pp. 146, 133.

Ārammi-*rājya*[1] corresponded to the territory round Arvi, the taluq headquarters of the Wardha district. Professor Mirashi, however, locates the Ārammi kingdom in Chhindwara district of Madhya Pradesh on the basis of the identification of some places mentioned in the Pandhurna grant.[2] According to him, the headquarters of Ārammi is identical with Amla, forty miles north-west of Chhindwara. He locates Hiraṇyapura-*bhoga* on the bank of the river Irai (ancient Hiraṇya-*nadī*) of Warora taluq of Wardha district. R. B. Hiralal, however, earlier suggested that Hiraṇyapura should be identified with Songaon near Chandur in Wardha district.

Pandhurna grant[3] of Pravarasena II refers to another kingdom, Vārucca. According to Professor Mirashi, its headquarters was at modern Waregaon, four miles west from Pandhurna in the Chhindwara district.

Benna-kārpara-*bhāga* was another sub-division of Ārammi-*rājya*. The name of this sub-division reminds us of the river Bennā, i.e., Wainagaṅgā and it is very likely that the sub-division comprised the territory lying within twenty to thirty miles from the Eastern bank of Wainagaṅgā.[4] We can mention here the district known as Bennākaṭa.[5] It comprised the territory round modern village Beni, thirty five miles to the east of Kosamba in the Gondia tahsil of Bhandara district. The district was probably divided into two parts, eastern and western, by the river Wainagaṅgā.

India Office grant[6] of Pravarasena II mentions the district, Nangara-kaṭaka, which is said to be situated in Uttara-mārga. Professor Mirashi locates the headquarters of this district at Mangrul of Akola district, at a distance of twenty five miles from Washim, the representative of the ancient city called Vatsagulma, the capital of a separate branch of the Vākaṭaka dynasty. Mangrul is known to be an ancient site as more than one and a half thousand of Sātavāhana seals were discovered from this place some years back. It may be said here that the above identification is based on the assumption that the place-name Nangara had been wrongly inscribed for the original Mangara.

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[1] *Vākāṭaka Rājavaṁśa*, p. 181.
[2] Ibid. p. 209.
[3] Ibid., p. 209.
[4] Ibid., p. 163.
[5] Tirodi Plates of Pravarasena II, EI, XXII, p. 172.
[6] NIA, II, p. 180.

Two other districts, Supratiṣṭh-*āhāra* and Candrapura-saṅgamikā, are known to us from the Vākāṭaka records.[1] The former district is said to have comprised the territory, which included the Hinganaghat tahsil of the Wardha district and the Northern part of the Warora and Yeotmal tahsils of Chanda and Yeotmal districts respectively. According to Professor Raychaudhuri, the district, Supratiṣṭh-*āhāra*, comprised the territory round the city of Supratiṣṭhita, the ancient home of Guṇāḍhya, known to us from *Kathāsarit-sāgara*.[2] It may be said here that Professor Raychaudhuri's remark is based on a work written much later than the period of the Vākāṭakas and Professor Mirashi's identification is based on the information available mostly from Vākāṭaka records. The territorial division known as Candrapura-saṅgamikā[3] was located by Professor Kielhorn at Chandrapura in the south of Seoni and in the west of Wainagaṅgā.[4] R. B. Hiralal, however, identified it with Chandur in Wardha district, near the confluence of Candrabhāgā and Sarasvatī.[5] Professor Mirashi gives his different view. He places the district round Chanda, the district headquarters in Maharashtra. He also points out to the confluence of the rivers Irai and Jharpat near this town.[6]

The country called Bhogavardhana is referred to in Abhona plates[7] of Śaṅkaragaṇa, 595 A.D. The name also appears in early Brahmi inscriptions discovered at Sanchi[8] and Bharhut.[9] The place was famous for its Buddhist scholars and great donors. As regards the identification of Bhogavardhana, Mr. Gupta gave two suggestions. Firstly, he identified it with Bogte near Ujjain. But it has been refuted by Professor Mirashi on the ground that the Abhona plates were found in the Nasik district.[10] Mr. Gupta's alternative identification of Bhogavardhana with Bhagurdi, eight miles from Kalvan is also unlikely, because the country round Kalvan seems to be included in the *bhoga* of Vaṭanagara, as indicated by the

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1. EI, XV, p. 41 ; XXVI, p. 160 ; XXVII, p. 77.
2. 6. 8.
3. Dudia Plates of Pravarasena II, EI, III, p. 261.
4. Ibid., p. 260.
5. *Vākāṭaka Rājauaṁśa*, p. 261.
6. Ibid., p. 261.
7. CII, IV, p. 41.
8. EI, II, pp. 101, 104, 309, 389.
9. IA, XXI, p. 235.
10. CII, IV, p. 40, f. n. 5.

Vadner grant[1] of Buddha-rāja. Professor Mirashi rightly identifies *viṣaya* of Bhogavardhana with the Bokardhan taluq of the Aurangabad district.[2]

The countries known as Mulaka and Aśmaka are mentioned in the Nasik eulogy of Gautamīputra Sātakarṇī. Pandit V. Prabhakar Sastri identifies the Mulaka country with Mulikināḍu, which at one time comprised the districts of Cuddapah, Kurnool and Bellary and south-eastern portion of the Nizam's dominions.[3] This identification, however, does not corroborate with the inscriptional and literary evidences. Nasik eulogy, first of all, mentions the country of Mulaka as lying between Asaka (Aśmaka) and Suraṭha (Surāṣṭra). Professor Sircar, moreover, has shown that the work *Pārāyaṇa* incorporated in the *Suttanipāta*, speaks of Mulaka with the town Pratiṣṭhāna or Paithan in Aurangabad district, as its capital.[4] Prof. Raychaudhuri writes that the country Mulaka stretched beyond the hills running from Daulatabad to Jalna.[5] Patiṭhāna or Patiṭhāna-patha[6] was a smaller territorial unit and it may be identical with the Pargana or taluq of Paithan in Aurangabad district.

The country known as Aśmaka[7] is recorded in one of the Ajanta Cave inscriptions and in Pandarangapalli grant of Avidheya. As mentioned above, the name of the country is given as Asaka in the Nasik cave inscription of Siri Pulumāyī. The country lay immediately to the south of Mulaka, i.e., Paithan region of Aurangabad. The ancient capital of the Aśmaka country was, according to the *Mahābhārata*,[8] at Paudanya or Podana, which is known as Potana in the Pali literature.[9] The place is probably the same which is known as Pādāna in the early Brahmi inscriptions. Professor Raychaudhuri identifies Podana with modern Bodhan near Godavari in the Nizamabad district in Andhra Pradesh abutting on the Nander district in Maharashtra.[10] Aśmaka, thus, embraced the Telugu district of Nizamabad as well

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1. CII, IV, p. 40, f. n. 5.
2. CII, IV, p. 40.
3. JAHRS, IV, p. 26.
4. Sircar, D.C., *Studies in Geography*, pp. 154-55.
5. *EHD*, Yazdani, p. 25.
6. Kanheri cave inscription, ASWI, V, p. 76.
7. ASWI, IV, p. 134 ; MAR, 1929, p. 198.
8. cf. *EHD*, Yazdani, p. 26.
9. Ibid.
10. Ibid. Yazdani, p. 26.

as the pre-dominently Maratha speaking district of Nander. The territory occupied the central part of the Godavari valley between the Nirmal range in the north and Balaghat range in the South.

Washim plates[1] of Vindhyaśakti II mention the district called Nandikaḍa, which comprised roughly the present district Nander in Maharashtra. Professor Sircar in this connection concluded that the branch of the Vākāṭakas with Vatsagulma as its capital 'ruled over the southern most region of Berar and northern part of old Hyderabad ; and the ancient Aśmaka country has been located by scholars in this region'.[2] King Mānāṅka claimed victory over the Aśmaka country[3], which probably was ruled at that time by the Vākāṭaka dynasty.

Nasik *Praśasti* refers to the overlordship of Gautamī-putra Sātakarṇī over the Asika country also. The country has been identified differently. Professor Mirashi identifies it with Khandesh, bounded on the east by Berar, on the north by the Nimar district and parts of Indore district and on the south by the Aurangabad district.[4] Professor Raychaudhuri, however, remarks that Asika is associated with the river Kṛṣṇā and it appears that it occupied the middle valley of the Kṛṣṇā. The territory was bounded by Vidarbha in the North, Tilanga or Āndhra in the east and Anegundi in the South.[5] A passage of the Hathigumpha inscription mentions Asika-nagara, the capital of the Asika country. In Chapter 57 of the *Mārkaṇḍeya Purāṇa*, Naisakas, probably a corrupt form of Ṛṣikas (Isikas) are mentioned as inhabiting the region between the Bhogavardhana and Aśmakas on the one hand and the Kuntalas and the Āndhras on the other.

We may here mention the country known as Cālukya *viṣaya*.[6] The country, it seems, formed part of the Rayalsima district, inclusive of Kurnool and perhaps parts of the Mahaboobnagar district. Haraha Inscription[7] of Īśānavarman refers to the people Śūlikas, which probably belonged to the Cālukya country, mentioned above.

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1. EI, XXVI, p. 151.
2. Sircar, *Studies in Geography*, p. 154.
3. MAR, 1929, p. 128.
4. ABORI, XXV, 168.
5. *EHD*, Yazdani, p. 26.
6. Tummeyanuru grant of Pulakeśin II, APMI, p. 45.
7. EI, XIV, 110 ff.

WESTERN DECCAN

In Rock edict V, Aśoka seems to include under the head āparāta the Raṭhikas, Pitinikas and the Bhojas. The Raṭhikas, also known as Laṭhikas and Rāṣṭrikas, and the Bhojas, were the ancestors of the Mahāraṭhis and of Mahābhojas of the Sātavāhana period. Two Kuda and one Bedsa inscriptions[1] refer to the Mahābhojas (Mahābhoyas). The Hathigumpha inscription[2] of Khāravela records the defeat of the Raṭhikas and Bhojakas by king Khāravela of Orissa. It has been suggested that *Bhojakas* occupied the ancient kingdom of Vidarbha. We have already referred to the country Bhojakaṭa. It is also possible that Mahāraṭhis controlled Poona and the adjoining districts. The Rāṣṭrikas in all cases may be supposed to have occupied the adjoining tract belonging to the Bhojas. The Pitinikas are identified with the Paiṭhanakas or natives of Paithan, on the northern bank of the Godavari. Paithan is the modern name of ancient Pratiṣṭhāna, which was a prosperous city during the rule of the Sātavāhana kings.

A part of the upper valley of the Godavari was occupied in early times by the Nāsikyas. A Nāsikya-*viṣaya* and a Nāsikya-*deśa* figure in the records of 8th and the 9th century A.D.[3] Vaṭanagara-*bhoga* recorded in the Vadner plates[4] of Buddharāja comprised the Chandur taluq of the Nasik district. Another *bhoga* called Śrīnilaya lay on the southern bank of the Bhīma-nadī.[5] The district called Govardhan-*āhāra* comprised the territory round about the village Govardhana-Gangapur on the right bank of the Godavari, about six miles west of Nasik. Mosini-*Pathaka* comprised the valley of the river Mosam in the northern part of Beglam taluq of Nasik district.[6] Another *viṣaya* of Nasik country was Gopa-*rāṣṭra*.

A cave inscription[7] discovered from Karle refers to a tribe which is possibly connected with Ukhaḍa, an ancient district, comprising the territory of modern district Karle. As regards the district of Khandesh, we find it represented by the territorial sub-

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1. ASWI, IV, pp. 85, 86, 90.
2. EI, XX, p. 79.
3. Dhulia Plates of Karkarāja, A.D. 779 and Wani grant A.D. 807.
4. CII, VI, pp. 49 f.
5. Satara grant of 616-17 A.D., IA, XIX, p. 319.
6. Lohaner plates of Pulakeśin II, EI, XXVII, p. 40.
7. ASWI, IV, p. 98.

division called Nagara-*Pathaka*,[1] the headquarters of which is identified with Nagar Devla, ten miles north-east of Vaghli in East Khandesh district. A sub-division called Kāśapura is mentioned in Sirpur plate[2] of Rudradāsa. It should have been located in West Khandesh district of Maharashtra.

Nasik eulogy of Gautamīputra Sātakarṇī refers to the country called Aparānta, which corresponded to North Konkan and North Maharashtra inclusive of Nasik and Karle districts. The evidence of the Junagarh rock inscription[3] of Rudradāman points to a similar conclusion. A Kanheri Buddhist cave inscription conveys the definite information that an inhabitant of Kalyāṇa (Thana district) was an Aprāntika.[4] Aparānta also included modern Sopārā (Śūrpāraka), about six miles to the north of Bassein.[5] Aparānta is also mentioned in Nagarjunikonda Second Apsidal Temple inscription.[6] The association of the mountain Trikūṭa, which is probably the name of the range of hills that borders the Nasik district on the west with the famous dynasty of the Traikūṭakas is an established fact.[7] Surat plates of Vyāghrasena, 489 A.D. indicate that the dynasty exercised its sway over Aparānta and other countries (*Aparāntādi-deśa*). An Ajanta inscription[8] of about the same age distinguishes Trikūṭa (that is, Aparānta) from Lāṭa. Chandravalli Inscription[9] of Mayūraśarman mentions the Trekūṭa country, which is said to have extended from the vicinity of Bombay to near Surat including southern Gujarat and northern part of Maharashtra.

In the inscriptions[10] of the 6th and the 7th centuries A.D., Aparānta is generally described by the name Koṅkaṇa. Nerur grant[11] of Maṅgaleśa refers to Purī, the capital of the country known as Koṅkaṇa. Moreover it refers to a territory named

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1. Indore plate of Svamidāsa, CII, IV, p. 7.
2. CII, IV, p. 11.
3. EI, VIII, p. 44.
4. ASWI, V, p. 84.
5. cf. Nasika cave inscription of Usavadāta, EI, VIV, 77 ff., *Mahābhārata*, XII, 49, 67.
6. EI, XX, p. 22.
7. CII, IV, pp. 24, 27, 31.
8. ASWI, IV, p. 125.
9. MAR, 1929, p. 50.
10. Nerur grant of Maṅgaleśa, (IA, VII, p. 162) and Aihole Inscription of Pulakeśin II, (EI, VI, p. 6).
11. IA., VII, p. 162.

Kuṇḍīvāṭa, which belonged to Koṅkaṇa-*viṣaya* and which has been identified with Kuṇḍi in Saṅgameshwar taluq of Ratnagiri district. Aihole inscription[1] of 634 A.D. refers to seven states of Koṅkaṇa. One of these states was Revatīdvīpa.[2] The country called Revatīdvīpa was identified by Professor R. G. Bhandarkar with a fortified promontory Redi, about eight miles south of Vengurlain Ratnagiri district.[3] Dr. Fleet, however, identified it with Koṅkaṇa—Nine Hundred, which included the present territory of Goa and narrow strip of land between Sawantawadi and the sea and which embraced the Vengurla taluq and southern part of Malvan taluq up to the Kalawali river.[4] As regards Revatīdvīpa, Aihole inscription says that 'after besetting the remparts of Revatīdvīpa, Maṅgaleśa's army was reflected in the water of the great sea as if it were the army of Varuṇa, which has come at his command !'[5] It is evident that Revatīdvīda was situated on the sea-coast. Goa plates[6] of 610 A.D. mention the territorial division Kheṭāhāra-*deśa*, which has been identified by Dr. Fleet with the Khed taluq of the Ratnagiri district.[7] Mr. K. T. Telong however, proposed to identify it with Kittur in Belgaum district.[8]

Siroda plates[9] of Devarāja refer to the district called Diyayā, which is represented by Salsette in Goa. Two grants[10] of Pṛthivīmallavarman, a Bhoja king, refer to Kupalapakaṭāhāra-*deśa* or Kupalakaṭa-*deśa*, which has not been traced so far. Chiplun grant[11] of Pulakeśin II refers to the district (*viṣaya*) called Avaretikā, which comprised the Chiplun taluq of the Ratnagiri district, Maharashtra. One of the Kanheri inscriptions refers to the district called Śorpārak*āhāra*,[12] which included the region round Sopara near Bassein.

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[1] EI, VI, p. 6.
[2] Goa Plates of 610 A.D., JBBRAS, X, p. 365, and Aihole inscription of 634 A.D., VI, p. 5.
[3] cf. Yazdani, p. 58.
[4] p. 282, n. 5 ; p. 347, n. 2.
[5] EI, VI, p. 5.
[6] JBBRAS, X,56ε.p.
[7] p. 356.
[8] JBBRAS, X, p. 350.
[9] EI, XXIV, p. 145; All India Oriental Conference, 9th session, p. 861.
[10] EI, XXXIII, 62, 64.
[11] EI, III, 51.
[12] ASWI, V, 76.

Aihole inscription of 634 A.D. mentions the country called Tri-Mahārāṣṭraka, which is said to have comprised the present day states of Maharashtra, Mysore, Madhya Pradesh (excluding Baghelkhand and Bundelkhand) and Gujarat (excluding Kathiawar and Northern Gujarat).[1] Professor Raychaudhuri, however, suggests that the term Tri-Mahārāṣṭraka refers to the traditional thāḍīs or dales into which the Maratha country is divided, namely Gaṅg-thāḍī (banks of the Godavari), Bhīm-thāḍī (banks of the Bhīmā), and Nīr-thāḍī (banks of the Nīra, a tributary of the Bhīmā).[2] The territory denoted by the expression *uttaraṁ* Bhaimarathyāḥ[3] *lit.*, lying to the north of the Bhīmā (in the Aihole inscription), together with the territory lying on the south bank of the river Bhīmarathī,[4] (in the Satara grant of A.D. 616-17), and the territory of Śrinilaya-*bhoga* constituted the Bhīm-thāḍi of tradition. To its north lay the Goparāṣṭra-*viṣaya* of Nirpan record, which comprised the traditional Gaṅg-thāḍi of tradition. The southern-most division, that is, the Nīr-thāḍi is mentioned in the Jejuri plates[5] of 687 A.D. Thus, it is possible to trace in the inscriptions of the time of Pulakeśin II and his grandson Vinayāditya, the parts of Marāṭhā country known as Nīr-thāḍi, Bhīm-thāḍi, and Gaṅg-thāḍī.

One of the Karle cave inscriptions refer to the province (*āhāra*) of Māmāḷa.[6] It is represented by Māval, hilly portion of the Poona and Satara districts. Māvali lay to the east of the most heavily populated section of Maharashtra, the Konkan coastal strip. Gokak plates[7] of Dejja-Mahārāja refer to Kāśmāṇḍi-*viṣaya*, which included parts of Satara district.

The country called Kuntala appears in an Ajanta cave inscription[8] of fifth century A.D. and in Baiaghat plates[9] of Pṛthvīṣeṇa II, as well as in Pāṇḍuraṅgapalli grant[10] of the Rāṣṭrakūṭa king Avidheya. The Kuntala people mentioned in the last of these records were no doubt the Kadambas of Vanavāsī (Banavāsī), who ruled over the North Kanar district and parts of the .Mysore, Belgaum and Dharwar districts. The Gurgi inscription[1] of Prabodha-śiva refers to the Lord of Kuntala as residing in Vanavāsī (North Kanara district). Professor Mirashi places Kuntalas in the Maratha country, while the other writers like Dr. Fleet and Dr. Sircar locate the Kuntala country in the heart of the Kanarese area.[2] The position of the Kuntala country is indicated by the fact that it was washed by the river Kṛṣṇavarṇā[3] and included Kurgod in Bellary district,[4] Gaṅgavāḍī[5] in south Mysore, Nirguṇḍ[6] in Dharwar, and Taragal in Kathapur.[7] Kuntala and Karnāṭa are used as synonyms in the *Vikramāṅkadeva-carita* of Bilhaṇa.[8]

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[1] S.R. Shende, The extent of Maharashtra as found in Aihole Inscription, ABORI, XXXIII, pp. 506 ff.

[2] *EHD*, Yazdani, p. 38.

[3] EI, VI, p. 6.

[4] IA, XIX, p. 309.

[5] EI, XIX, p. 64.

[6] ASWI, IV, p. 112 f.

[7] EI, XXI, p. 291.

[8] ASWI, IV, p. 125.

[9] EI, IX, p. 271.

[10] MAR, 1929, p. 698.

Karṇāta-*deśa* is mentioned in Birur grant[9] of Viṣṇuvarman. As regards the origin of the name of the country, there are many suggestions. Some take it as a derivative from a Dravidian original like *Kar-nāḍu*=Kaṇ-ṇāḍu (black country) or *Kara-nāḍu* (great country, cf. Mahā-rāṣṭra).[10] Pandit V. Prabhākara Śāstrī[11] and Dr. N. Venkataramanayya[12] both are inclined to interpret Karṇāṭa as land (*nāḍu*) of Sātakarṇis (*Kaṇṇa* being an abbreviated form of Sātakarṇī). Dr. N. Venkatavamanayya suggested that Karṇāṭa is equal to Kaṇṇa-*viṣaya* or Kaṇṇāḍu, the original home of the Sātavāhanas at the foot of the Śrīśaila. It is difficult to be definite here because there is no early evidence to support this view. The above mentioned Kaṇṇa-*viṣaya* has been referred to in the Hyderabad grant[13] of Vikramāditya I.

Vaijayantī or Banavāsī was, as has already been noticed, the early capital (*tilaka*) of the Karṇāṭa country.[14] Gautamīputra Sātakarṇī issued one of his Nasik inscriptions from Vaijayantī.[15]

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[1] EI, XXII, 135, vs. 34.
[2] Sircar, *Successors of Sātavāhanas*, 215 ; *Studies in Geography*, p. 155.
[3] IA, 1879, p. 18.
[4] EI, XIV, p. 265.
[5] EC, IV, Hunsur, p. 137.
[6] IA, 1883, p. 47.
[7] Ibid., p. 98.
[8] *Vikramāṅkadevacarita*, IX, pp. 41-42.
[9] EC, VI, Kd. 162, pp. 91 ff.
[10] cf. *Successors of the Sātavāhanas*, pp. 215, f.n. 3.
[11] JAHRS, IV, p. 28.
[12] JAHRS, X, 89 ff ; *Successors of Sātavāhanas*, pp. 402-3.
[13] IA, VI, p. 72.
[14] Birur grant, EC, VI, pp. 91.
[15] EI, VIII, p. 71.

Mānavyagotra Hāritīputa Viṇhukaḍa Cuṭukulānanda Sātakaṇṇi, Śivaskandavarman & Mayūraśarman, an early ruler of the Kadamba dynasty—all these are known to be the lords of Vaijayantī.[1] A Malavalli grant[2] mentions the group of twelve villages known as Grāmāhāra of Sahalāṭavī, Sahala being one of the twelve villages. The country known as Vanavāsa or Vanavāsī is mentioned in some of the Nagarjunikond inscriptions of the fourth century A.D.[3] The country corresponded to the area around modern Banavasi in North Kanara district.[4] Mykadoni inscription[5] of Pulumāvī refers to the district called Sātavāhani-*hāra*. It has been identified with the territory comprising the Bellary and Adoni taluqs of the Bellary district, Mysore. The *janapada* styled Sātāhani-*hāra* in the Sātavāhana period became known as Sātāhani-*raṭṭha* in the reign of Śivaskandavarman, an early ruler of Pallava dynasty.[6]

The Candravalli inscription[7] of Mayūraśarman records among other territories, the *viṣaya* of Sayindaka, which has been suggested to be the same as the country of the Sendrakas. The Sendrakas are known to be of Nāga origin and their country is generally identified with Nāyarkhaṇḍa or Nāgarkhaṇḍa division of the Banavāsī province, which possibly formed part of the present North Kanara district of Mysore. The Sendraka-*viṣaya* also occurs in Bennur grant[8] of Kṛṣṇavarman II, and is thus known to have been included in the dominions of the Kadamba king Kṛṣṇavarman II. A Sendraka chief named Bhānuśakti seems to have been a feudatory of the Kadamba king Harivarman.[9] After the fall of the Kadambas, the Sendrakas transferred their allegiance to the Cālukyas of Badami. A record[10] of Pulakeśin I mentions the Sendraka king Rudranīla Goṇḍa, his son Śivara and grandson Sāmiyara, who ruled the Kuhuṇḍī-*viṣaya* (Belgaum district) with its headquarters Alaktaka-nagarī. The Chiplun grant[11] says that the Sendraka prince Śrī-Vallabha Senānanda-rāja was the maternal uncle of Pulakeśin I.

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[1] EC, VII, p. 251.
[2] EC, VII, p. 251; *Successors of Sātavāhanas*, p. 249 f.
[3] EI, XX, pp. 22, 24; XXXI, p. 250.
[4] *Successors of Sātavāhanas*, p. 30.
[5] EI, XIV, p. 155.
[6] *cf.* Harahadagalli grant, EI, I, p. 6.
[7] MAR, 1929, p. 50.
[8] EC, V, p. 594.
[9] *cf.* Halsi grant of Harivarman, IA, VI, p. 31.
[10] IA, VII, p. 211 ff.
[11] EI, III, p. 50 ff.

Another *viṣaya*, Karvāṇṇāṅgam, is recorded in Sirsi grant[1] of Kṛṣṇavarman II. Karvāṇṇāṅgam has been supposed to be Karur in Sirsi taluq of North Kanara district. An adjoining *viṣaya* was Vallāvi.[2] The district Vallāvi has been identified with Ballavi-Seventy in the Honnali taluq of the Shimoga district. In Halebedu grant,[3] the *viṣaya* called Vallāvi is located near the Tuṅgabhadrā river and is said to have situated in the Banavāsī-twelve-thousand. The following districts are said to have located in the Dharwar and Belgaum districts. These are Śivapura[4] (Halyal taluq of the Dharwar district), Palāśikā,[5] (Halsi in Bidi taluq of the Belgaum district), Solluṇḍuraka-Saptati[6] (Khanapur and Halyal taluqs). The two countries, Sindhuthayā-*rāṣṭra*[7] and Pantipura-*viṣaya*,[8] have not been identified so far.

Some of the territories of the Southern Mysore (Ancient Gaṅgavāḍī are also mentioned in the grants of the Kadamba dynasty. The city and the country (*viṣaya*) of Āsandi is mentioned in the Davangere grant[9] of Ravivarman and Durmaya plates[10] of Ravi-*mahārāja*. Āsandi is represented by the modern village of the same name in Kadur taluq of Chickmagalur district, near Ajjampur.[11] Another territory adjoining to the country of Āsandi was called as Devalge-*viṣaya*, the same as Devalige-*nāḍ* of later epigraphs. The earliest reference to the *viṣaya* called Devalge is found in Keregalur plates[12] of Mādhava II of the Gaṅga dynasty, year 500 A.D. The country Devalge is said to have included parts of the Belur and Chickmagalur taluqs of Chickmagalur district in Mysore. Another grant[13] of the Western Gaṅgas discovered from Kuḍithiyanu refers to the district (*viṣaya*) of

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[1] IA, VI, p. 268.
[2] EC, V, p. 184; EI, VI, p. 18; MAR, 1930, p. 116.
[3] EC, V, p. 184.
[4] Arga plates of Kāpālivarman, EI, XXXI, p. 233.
[5] EI, XXXI, p. 236.
[6] ibid.
[7] Birur grant of Viṣṇuvarman, EC, VI, p. 91.
[8] Kirukuppatur grant of Kṛṣṇavarman II, KI, II, p. 20.
[9] MAR, 1933, 111 ; EI, XXXIII, p. 91.
[10] MAR, 1943, p. 49.
[11] ibid.
[12] MAR, 1930, p. 116.
[13] MAR, 1932, p. 126.

Perūr, which included the village called Herur in Sira taluq of Tumkur district.[1] Kudalur grant[2] of Mādhavavarman, 475 A.D. mentions the country, Marukara, which is said to be identical with the larger part of the present Tumkur district (excluding Sira taluq) and the Doddaballapur taluq of the Bangalore district.

The country called Mahiṣa-*viṣaya* is recorded in the Hebbata grant[3] of Viṣṇuvarman. The name of the country evidently the source from which the present Mysore has derived its name,[4] L. Rice had established that Mahiṣa-*Maṇḍala* may be applied to south of Mysore.[5] Dr. Fleet, however, maintained that Maysūr, Maisūr or Mayisūr was a village, which began to rise to importance about 1500 A.D.[6] It may be mentioned here that the name Maysūr-*nāḍ* occurs in a grant of the third century A.D.[7] From Buddhistic literature we come to know the different similar names such as Mahiṣa-*raṭṭha*,[8] Mahiṣa-*Maṇḍala* or Māhiṣaka-*Maṇḍala*.[9] Mahiṣa-*Maṇḍala* is said to have comprised a borderland of Buddhist middle country.[10] But Mahiṣa-*viṣaya* of the Kadamba grant is certainly applicable to some parts of the state of Mysore, the exact limit of whose boundaries is quite difficult to ascertain. Hebbaṭa grant also mentions a sub-division Saṭṭipalli-Jaripāṭa, which is said to be a part of the Mahiṣa-*viṣaya*.[11] Now we come to the district (*viṣaya*) of Mogalur, which is mentioned in the Nilambur plates[12] of Ravivarman. Mogalur is supposed to be modern Mugur or Mullur near Talakad, on the left bank of the river Kāverī, about twenty eight miles to the south-east of Mysore. Another famous district mentioned in the records[13] of the early Kadamba and Gaṅga dynasty is Punnāḍa having Punāṭa or Punnāṭa, as some of the variants of its name. Ptolemy seems to have mentioned it as *Pounata,* where beryls were found.[1] The country Punnāṭa was adorned by the rivers Kāverī and Kāpini (Kabbani). The capital of the country of Punnāṭa, which lay to the south of Mysore, was Kīrtipura or Kittur on Kāpini (Kabbani) river in Mysore.[2] Bedirur grant[3] of a Gaṅga ruler recorded the city and country of Kolāla. The Kolāla-*grāma* has been identified with modern Kolala in the Tiplur taluq of the Tumkur district of Mysore.[4] Kolāla-*pura* is taken to be identical with the present city of Kolar, the headquarters of a district of the same name in Mysore State.

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[1] *cf.* MAR, 1930, p. 264.
[2] MAR, 1930, p. 261.
[3] MAR, 1925, p. 98.
[4] *Successors of Sātavāhanas* p. 293.
[5] *cf.* JRAS, 1912, p. 241 ff.
[6] ibid., pp. 245-48.
[7] Tanjore plates, IA, VIII, p. 212.
[8] *Dīpavaṁsa*, 8. 1, 5 ; *Sāmanta-Pasādikā*, *Vinaya Piṭaka*, ed. Oldenberg, 3. 314 ff.
[9] *Mahāvaṁsa*, 12. 3, 29.
[10] JRAS, 1910, pp. 446-47.
[11] MAR, 1925, p. 98.
[12] EI, VIII, pp. 146-48.
[13] Candravalli Inscription of Mayūrasaraman, MAR, 1929, p. 50. Nalalla and Mallohalli grants of Durvinīta, MAR, 1924, p. 70; EC, IX, Db 68, p. 90.

The district (*viṣaya*) called Korikuṇḍa is referred to in three grants[5] of the Gaṅga rulers. It comprised the parts of the Mabir and Hoskote taluqs of Bangalore district.

The boundaries of the kingdom of Western Gaṅgas were—in the north, Maraṇḍale, in the east, Toṇḍaimaṇḍalam, in the west, the ocean in the direction of Cera, and in the south, Koṅgu country.[6] The Mahākūṭa inscription[7] of Cālukya king Maṅgaleśa mentions the above mentioned territory by the name, Gaṅga. In the four Gaṅga records, we read of a district called Paru or Paruvi.[8] The headquarters of the district is said to be modern Parigi, seven miles north of Hindupur in the Anantapur district, Andhra Pradesh. Bendiganhalli plates[9] mention the name of a sub-division Peraṭi-*bhoga* under the jurisdiction of Paru-*viṣaya.* The kingdom of Western Gaṅgas was thus spread up to Anantapur district in Andhra Pradesh. About the identifications of the *viṣayas* called Hodali,[10] Pudoli,[11] Vanne,[12] and Kaivara,[13] and those of the

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[1] *Geography,* VII, i, p. 86.
[2] MAR, 1917, p. 41.
[3] MAR, 1925, p. 86.
[4] *Successors of Sātavāhanas,* p. 307.
[5] MAR, 1942, p. 135 ; Ibid., 1938, p. 82, Ibid, 1924, p. 70.
[6] M. V. Krishna Rao, *the Western Gaṅgas of Talkad,* p. 7 f.
[7] IA, XIX, p. 17.
[8] EI, XXIV, pp. 234-239, MAR, 1915, p. 40 ; EI, XIV, p. 335.
[9] MAR, 1915, p. 40.
[10] Bedirur grant, Śaka 556, MAR, 1925, p. 86.
[11] Kodunjeruvu plates of Avinīta, Ibid., 1924, p. 68.
[12] Maddagiri Plates of Durvinīta, EC, XII, Mi. 110.
[13] Chukuttur Plates of Siṁhavarman, MAR, 1924, p. 79.

Pudalnāḍa-*rāṣṭras*[1] the Simbāla-*deśa,*[2] it is not possible to say something certain.

Kapoli plates[3] of Aśankitavarman refers to a gift made by the chief of the Kaikeya lineage. According to Bannahali plates[4] of Kṛṣṇavarman II, Kṛṣṇavarman I married a girl of Kekaya family, which probably ruled in the modern Chitaldrug district of Mysore. A stone inscription of a Kekaya chief named Śivanandavarman has been discovered at Anaji in the Davangere taluq of Chitaldrug district. The Kekaya family thus belonged to the Chitaldrug district of Mysore.

FAR SOUTH

Aśoka, in his Rock Edicts II and XIII, mentions the Calas (Coḍā) the Pāṇḍyas (Pāḍā), Keralaputras and Satiyaputras as forming *pracanta* or outlying provinces of his Empire.[5] The mention of the Cola kingdom is also found in the following inscriptions :

1. Two Triśirāpalli rock inscriptions.[6]
2. Mahākūṭa inscription[7] of Cālukya ruler Maṅgaleśa.
3. Aihole inscription[8] of Pulakeśin II, S. Year 556.
4. Nirpan grant[9] of Nāgavardhana.
5. Bedirur grant[10] of Bhūvikrama, S. Year 556.

Triśirāpalli inscriptions mention that the Triśirāpalli rock resembled the diadem of the Cola country. These inscriptions also associate the river Kāverī with the name of Colas. The Cola country comprised the districts of Tiruchirapalli and Tanjore. It stretched along the river Pennar to the river Vellar and on the west reached almost the borders of Coorg. From the Colas, the hegemony of the South passed to the Ceras, and later still to the Pāṇḍyas, who were ousted by the Pallavas, who afterwards became the suzerain power of South India.

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[1] Gummareddipura plates of Durvinīta, MAR, 1912, p. 32.

[2] Keregalur plates of Mādhava II, 500 A.D., MAR, 1930, p. 116, Kodunjeruvu plates, MAR, 1924, p. 68.

[3] EI, XXXI, p, 236.

[4] EI, VI, p. 16.

[5] CII, I, 28, p. 44 ; EI, XXXII, 11, p. 22.

[6] EI, I, 59, 60.

[7] IA, XIX, p. 17.

[8] EI, VI, p. 6.

[9] IA, IX, p. 124.

[10] MAR, 1925, p. 86.

Paṇḍa, Paṇḍiya, Paṁḍiya and Pāḍā are the variants used in the different versions of Aśoka's Rock Edict II and XIII, for the Pāṇḍya kingdom.[1] In Hathigumpha inscription[2] of Khāravela, the term Paṁḍa is used. However in the three Cālukya inscriptions, the kingdom is known by the Sanskrit name Pāṇḍya[3]. The Pāṇḍya kingdom comprised the districts of Madurā, Tinnevelly and South Travancore. It extended from Madurā to Kanyākumarī. The country was known to Ptolemy as Pandion with Modoura as its royal city.

Keralaputras are mentioned in inscriptions[4] of Aśoka as a people living on the outside border of his realm. Mahākūṭa inscription of Maṅgaleśa as well as Aihole inscription of Pulakeśin II refer to the country called Kerala.[5] Pulakeśin is said to have caused great prosperity to the Coḷas, Keralas and Pāṇḍyas. Nirpan grant[6] of Nāgavardhan describes the kingdom called Cera, which is the same as Kerala.

During the age of the Peripluss, Cerobothra (Keralaputras) was included within Damirica.[7] The Kerala country comprised Travancore, Cochin and Malabar districts. It extended from the south of Kupaka down to Kanneti in Central Travancore. The Koṅga-*deśa* corresponding to Coimbatore district and southern part of the Salem district was annexed to it.

Satiyaputras, mentioned in Aśoka's Rock Edict II, is differently interpreted. S. V. Venkateswara and B. C. Law are in favour of identifying the country with Satiyavrata-kṣetra or Kāñcīpura.[8] V. A. Smith identified Satiyaputra with the Satiyamaṅgalam taluq of Coimbatore district. Some hold that Satyaputra is the same as Satyabhūmi, which corresponds to the north-Malabar including a portion of Kasergode taluq, south Canara.[9] According to Professor Nilakanta Śāstrī, or Satiyaputra is identical with Atiyaman, the territory round about Tagadur-Dharamapuri, i.e., Salem-Mysore border.[10] K. G. Sesha Aiyer as early as 1937 suggested Atiya a native name for Satiya and he gives the form Atiyaman in the earliest Tamil literary texts.[1] Barnett wrote in his *Cambridge History of India* that the Satiyaputras may possibly 'represent the region near Mangalore, but it is atleast equally likely that they were the forefathers of the Sātavāhana dynasty of Āndhra *deśa*'.[2]

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[1] CII, I, 185, p. 210 ; EI, XXXII, 11, p. 22.
[2] EI, XX, p. 80.
[3] IA, XIX, p. 17 ; EI, VI, p. 6 ; IA, IX, p. 124.
[4] CII, I, p. 51.
[5] IA, XIX, p. 17 ; EI, VI, p. 6.
[6] IA, IX, p. 124.
[7] *Classical Accounts of Ancient India*, p. 309.
[8] JRAS, 1918, pp. 541-42 ; *Indological Studies*, I, p. 58.
[9] JRAS, 1923, p. 412.
[10] JAS, Bombay, New Series, Special Volume, Volumes, XXXI, XXXII, pp. 240-3.

Hariṣeṇa, the author of Samudragupta *praśasti*, refers to Kāñcī and Kusthalapura with other kingdoms of Dakṣiṇāpatha. Kāñcī is conjeeveram in the Chingleput district, Madras. The Kingdom Kusthalapura is said to have comprised the region round modern town of Kuttalur near Polur in North Arcot district, Madras.[3]

Mahākūṭa inscription[4] of Maṅgaleśa mentions the country called Musaka. Fleet remarks that the country seems to be the part of the Malabar coast between Quilon and Cape Comorin.[5]

Some of the Brahmi inscriptions[6] refer to the countries known as Ivaku-*Naṭṭu* and Atantuvayika-*Raṭha*. Marugaltalai and Anaimalai inscriptions[7] refer to the people Kayaipa, (skt. Kāśyapas). Kāśyapas are said to have belonged to Atantuvayika-*rāśṭra*. Moreover, they had the Airāvata sub-sect.

Rock Edicts II and XIII of Aśoka refer to the country called Tambapaṁṇi, *Skt*. Tāmraparṇī. It is called Taprobane by Greek writers. V. A. Smith previously indicated that the term referred to the river Tāmraparṇī in Tinnevelley. However, in Rock Edict XIII, Tāmraparṇī is placed below Pāṇḍya or Dravid country. It, therefore, refers to the country known as Sri Lanka. One of the Nagarjunikonda inscriptions also refers to the island of Taṁbapaṇṇī.[8] Sri Lanka is mentioned by the name Āmradvīpa and Sīhaladīpa in some of the inscriptions.[9]

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[1] ibid.

[2] p. 603.

[3] Calcutta Review, February, 1924, p. 253.

[4] IA, XIX, p. 17.

[5] See *Monier William's Dictionary*, s. v. Musika.

[6] Anaimalai Brahmi inscription, NIA, I, p. 366.

[7] NIA, I, pp. 364, 366.

[8] EI, XX, p. 22.

[9] CII, III, p. 274 ff.

CHAPTER II

THE CITIES

The classification of the place-names into two groups of cities and villages is a complicated task. However, the place-names like Daśana*pura* and Aniruddha*puri* ending in *pura* or *puri*, and Kaliṅga*nagara* ending in *nagara*, no doubt, denote towns or cities. There are certain ancient cities like Bārānasī and Bharukaccha etc., whose names give no such indication. In such cases, the description of the place itself impresses upon us of its being a city or a town. Besides the epigraphic sources, such description is to be gathered from the accounts of the classical writers or from Indian literature, generally the epics and the Purāṇas. While the Buddhist literature furnishes detailed account of the city of Bārāṇasī, the classical writers like Ptolemy and others describe the city called Barygaza, which is no other than Bharukaccha of the inscriptions. Sometimes, excavations also reveal features, which bring about the antiquity of the places, which have been playing prominent role not only in historical period, but in Pre-historic and Proto-historic times also. The recent excavations carried out at Eran, ancient Airakiṇa, in Sagar district, Madhya Pradesh, have revealed four periods of occupation from the Chalcolithic age to about sixteenth-eighteenth century A.D.

A city or a town, generally, has, in certain period, been either a political centre of a State, may be, a Monarchial Republican, or belonging to some subordinate ruler, or it has been the headquarters of a territorial unit. Sometimes the inscriptions mention a territorial unit, the headquarters of which bearing the same name is not mentioned there separately. Such names being mentioned in the previous chapter have not been repeated here.

There are places like Prayāga, Pāṭaliputra and Bārāṇasī etc., which have been prominently recognized in the past and which hold even now the position of a Metropolitan or a big city. However, most of the places which at one time were holding highest position, are now deserted places leaving some monuments near them or a small village with few huts, Airakiṇa, Kauśāmbī, Padmapura and Pravarapura are some such examples.

Most of the cities like Prayāga and Pāṭaliputra are generally known to-day by their modern names like Allahabad and Patna, etc. However, the tendency to change the modern names into ancient names is developing gradually. We have now the names Varanasi, Vidisha and Valabhipur for Banaras, Bhilsa and Vala. The cities of Sūrpāraka, Veṅgī, Kāncīpura, Takṣaśilā and Kauśāmbī are, however, still known by the names in developed form like Sopara, Vegi, Conjeeveram, Taxila and Kosam. It is interesting to note that certain cities like Nasik, Kalyan and Cuttock (Katak) have retained their ancient names throughout the long drawn period of history. The city of Nāsikya or Nāsika was known to the famous grammarian Kātyāyana, whom tradition assigns to the fourth century B.C.

From epigraphic sources, we very rarely gather detailed information about a city or a town. Mostly the name of the place alone is mentioned, but in some cases, generally in copper-plate grants, details about its location—the territorial units with which it was connected and the surrounding villages, are also given. These details are very helpful in determining the identity of such places. The place of the issue of the royal grants is generally a city or a town. There are, however, in some cases lengthly literary descriptions also of the buildings, roads, trees, lakes and rivers, the temples and even the people connected with some towns. The city of Daśapura in Mandsaur inscription of the guild of the silk-weavers is a model example of such descriptions. But such cases are very few. Generally we have to satisfy ourselves with whatsoever meagre information we get from the epigraphic sources or some more information available from other sources.

There are certain places, which have not been identified so far. Kandarapura mentioned in the Mattepad plates[1] of Dāmodaravarman is an example of this type. In some cases, the identification of the cities are not finally settled. Different scholars have forwarded reasonable arguments in support of their views. In the case of Rāmagiri we are almost certain about its identification with Ramtek. In case of Māhiṣmati, however, we are inclined to agree with the arguments forwarded by

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[1] EI, XVIII, p. 329.

Dr. H. D. Sankalia.[1]

Now here follows the actual description of the cities taken in alphabetical order.

ACALAPURA

The city of Acalapura is mentioned in the Nagardhan plates[2] of Svāmirāja (570 A.D.) as well as in the Tiwarkhed plates[3] of Nannarāja (C. 6th century). It is usually identified with Achalapur, the headquarters of a taluq in the Amaravati district of Maharashtra. Acalapura is so called as it is situated just at the foot of the Satpura hills. Nagardhan plates[4] describe that the river Śūlanadī was flowing by the side of Acalapura, but there is no Śūlanadī traceable in the vicinity of modern Achalapur.

ADHICCHATRĀ

Adhicchatrā appears as the name of a town in the following inscriptions :

1. Pabhosa cave inscriptions[5] of Āṣādhasena.
2. Ramnagar fragmentary image inscription.[6]

The Pabhosa inscriptions mention Bahasatimitra and Śaunakāyana as the rulers of Adhichatrā. Adhicchatra is even now known by the name of Ahichchhatra. Ahichchhatra is confined at present to the great fortress in the lands of Alampur Kot and Nasratganj, near the village of Ramnagar, twenty miles west of Bareilley in U.P. The Allahabad Pillar inscription[7] of Samudragupta refers to a powerful king named Acyuta, whose coins have been discovered at Ahichchhatra. Adhicchatrā was the capital of Northern Pañcāla, which figured prominently during the period of the Mahābhārata.[8] Ptolemy called the city Adisadra.[9] During the 7th century, when Hiuen tsang visited the city, it was seventeen or eighteen li in circuit. The people were honest and diligent in learning. There were more than ten Buddhist monasteries and nine Deva-temples.[1] There were also four small stūpas built on the spots associated with previous Buddhas. As a Jain centre, the city known as Saṁkhyāvatī was visited by Pārśvanātha, who was protected by the Nāgarāja of the place from the inimical Kamaṭhāsura.[2]

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[1] Sankalia, H.D., *Excavations at Maheshwar & Navadatoli*, pp. 1 ff ; JIH, XLI, pp. 647-80 ; JOI, X, pp. 306-07.
[2] EI, XXVIII, p. 9.
[3] ibid., XI, p. 279.
[4] EI, XXVIII, p. 9.
[5] ibid., II, p. 243.
[6] ibid., X, p. 120.
[7] CII, III, p. 6.
[8] *Mahābhārata*, Ādi Parva, Chapter 140.
[9] *Ancient India as described by Ptolemy*, p. 133.

ĀGARIYA-PURA

Āgariyapura is found in the Yekkeri rock inscription[3] of Pulakeśin II of the first half of the seventh century A.D. It should be located somewhere in the Parasgad taluq of Belgaum district in Mysore State.[4]

AIRAKIṆA, AIRIKIṆA or ERAKIṆA

Airikiṇa occurs as the town of Airikiṇa-*pradeśa* in Eran stone inscription of Samudragupta. In one of the Sāñcī stūpa inscriptions, we come across a term, which has been read as Erakiṇa.[5] An interesting seal bearing the figure of *Gaja-Lakṣmī* carries an inscription in Gupta characters mentioning the name of the city as Airakiṇa. Airakiṇa or Airikiṇa is identical with Eran, a village on the left bank of the Bina, eleven miles to the west by north from Khurai in the same sub-division of the Sagar district in Madhya Pradesh. Well-known for its Gupta remains, consisting of temples and inscribed pillars, this ancient site surrounded by the Bina river on three sides was excavated recently. These excavations have revealed four periods of occupation from the Chalcolithic age to about sixteenth-eighteenth centuries A.D. In the second period covering a few centuries before the beginning of the christian era, alongwith other finds, the discovery of a circular lead piece, with the legend *Raño Idagutasa* in Mauryan Brahmi is significant. The third period covering the first four or five centuries of the Christian era is the most important one. It yielded a large hoard of punch-marked coins and those of Rāmagupta, a broken terracota seal of some western rulers and several other objects.[6]

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1. Watters, *On Yuan Chwang*, I, p. 331.
2. *Vividhatīrthakalpa*, p. 14.
3. EI, V, p. 8.
4. ibid.
5. EI, II, p. 375.
6. *Ancient Cities*, B. N. Puri, *s. v.* Erakina.

ĀNANDAPURA

The Sarsavni plates[1] of Buddharāja and the Alina grant[2] of Śīlāditya VII were issued from Ānandpura. This place was the royal residence of King Buddharāja. During Maitraka regime, it was the headquarters of a *viṣaya* having the same name. Dr. Altekar identified the city of Ānandapura with modern Vadnagar, fourteen kilometres from Visnagar, the headquarters of a taluq of the same name in the Mehsana district.[3] Professor Kielhorn, however, identified Ānandapura with Anand, the chief town of a subdivision of the same name in Kaira district, twenty-one miles south-east of Kaira.[4] The latter view is supported by the fact that the village Kumārivaḍao (modern Kawarwara) granted by the charter of Buddharāja is much nearer to Anand than to Vadnagar.

ĀNARTAPURA

This city is mentioned in the following inscriptions of the Maitraka rulers :

1. Vala Museum grant[5] of Dhruvasena I, G. 226.
2. Bhadva grant[6] of Dharasena II, G. 252.
3. Alina grant[7] of Dharasena II, G. 270.
4. Vala Museum grant[8] of Śīlāditya I, G. 287.
5. Amreli plates[9] of Dhruvasena II, G. 323.
6. Alina grant[10] of Dharasena IV, G. 330.

On account of separate occurence of Ānandapura in Maitraka records, Ānartapura should be regarded as a locality different from Ānandapura. It may be identical with Dwarkā, ancient Kuśasthalī mentioned in the *Mahābhārata* as capital of the country called Ānarta. In most of the Maitraka records, it is stated that the family of the donee hailed from Ānartapura. Sometimes, the donee belonged to the *Caturvedin* family of Ānartapura.

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[1] CII, IV, p. 54.
[2] CII, III, p. 173.
[3] IA, LIV, Supplement, p. 14 f.
[4] EI, IV, p. 297.
[5] JBBRAS, NS, I, p. 17.
[6] ABORI, IV, p. 40.
[7] IA, VII, p. 72.
[8] JBBRAS, NS, I, p. 30.
[9] EI, XXXV, p. 286.
[10] IA, VII, p. 75.

ANIRUDDHAPURA

Surat grant[1] of Vyāghrasena was issued from the victorious city of Aniruddhapura, which seems to have been the capital of the Traikūṭakas. Bagumra grant[2] of Sendraka Allaśakti indicates that Aniruddhapurī (the same as Aniruddhapura) should be looked for not very far from the donated village Wanesa in Surat district, which was near Bagumra in Balesar district. Aniruddhapura may be identical with Alampur (Railway station on Surendranagar-Bhavanagar route of Western Railways).

ĀRYAPURA

It occurs in Mahākūṭa inscription[3] of Maṅgaleśa. Āryapura represents the modern town Aihole in the Hungund Taluq of Bijapur district, Mysore State.

ASANAPURA

Pulimburu plates[4] of Jayasiṁha I mention *Asanapurasthāna*, i.e., the place (of worship) in Asanapura. The city of Asanapura was situated in Guddavāḍi-*viṣaya*. Dr. Subba Rao identifies the city with the modern village bearing the same name Asanapura and situated a few miles off the Drākṣārāma in East Godavari district.

AŚVATTHANAGARA

Aśvatthanagara appears in Rithpur plates[5] of Prabhāvatīgupta. It was situated on Kośika-mārga. As suggested by Y. R. Gupta,[5] Asatpur in the Achalapur taluq of Amaravati district may be the modern representative of Aśvatthanagara.

ATAPURA

It occurs in Dharanikota Dharmacakra pillar inscription.[7] P. Seshadri Sastri takes the term *Atapura* as corresponding to *ārdhapaura*, meaning "inhabitant of Ṛddhapura".[8] Ṛddhapura is

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1. CII, IV, p. 25.
2. ibid., p. 117.
3. IA, XIX, p. 9
4. JAHRS, IV, p. 76, EI, XIX, p. 257.
5. JPASB, NS, XX, p. 59.
6. ibid., p. 58.
7. EI, XXIV, p. 259.
8. ibid., II, p. 12.

modern Rithpur in the Amaravati district of Maharashtra.

AṬHAKANAGARA

Aṭhakanagara is mentioned in a Sanchi stūpa inscription.[1] The place is unidentifiable so far.

AYODHYĀ

Karmdāṇḍā inscription[2] of the reign of Kumāragupta mentions a worshipper of Lord Mahādeva, who had come from Ayodhyā. Similarly, Damodarpur inscription[3] of the Gupta year 224 refers to the *Kulaputra* Amṛtadeva, who hailed from Ayodhyā in connection with the grant of land to the God Śvetavarāhasvāmin. Lakha *Praśasti*[4] describes the penegyric as *ayodhyeśah*. Moreover, the spurious Gayā copper-plate inscription[5] of Samudragupta was issued from the city of Ayodhyā. The city of Ayodhyā is represented by the modern site of Ayodhyā about six miles from the Faizabad Railway station, in Uttar Pradesh. It was situated on the river Saryū, which is identical with modern Ghagrā or Gogrā.

During Śuṅga period, Ayodhyā seems to have been included in the kingdom of Dhanadeva, the Lord of Kosala.[6] It was the seat of a *jaya-skandhāvāra* in Gupta period.

In ancient times, there was direct route for Ayodhyā from Tāmralipti. We find a record of three merchant brothers, who had gone to Tāmralipti from Ayodhyā on business.

It is of no use to repeat numerous references regarding Ayodhyā from Brahmanical, Buddhistic & Jain literature and from the accounts of the Chinese pilgrims. These references are given in detail in B. C. Law's works, *Historical Geography of Ancient India* and *Indological Studies*, Part III.

BĀṆAPURA

Bāṇapura is mentioned in Chukuttur plates[7] of Siṁhavarman and Kondunjeruvu plates[8] of Avinīta. The place has not been

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1. EI, II, p. 378.
2. EI, X, p. 70.
3. ibid., XV, p. 143.
4. ibid., I, p. 14.
5. CII, III, p. 256.
6. *cf.* Ayodhya inscription of Dhandeva, EI, XX, p. 57.
7. MAR, 1924, p. 80.
8. ibid., p. 68.

identified so far.

BĀRĀṆASĪ

It appears in the Sarnath image inscription[1] of Kaniska. Therein, it is mentioned as '*bhaguvata-caṁkama*', i.e., a place where Lord Buddha used to walk. Jogimara cave inscription[2] mentions an inhabitant of Bālāṇasī. Now-a-days, the place is known as Varanasi. The place is named after two rivulets, the Baranā and the Asī. Their joint stream might have communicated the name to the city, which was the capital of the Kāśī-*janapada.*[3] The extent of the city is mentioned as twelve *yojanas* in the Jātakas.[4] The author of *Kāvya-mīmāṁśā* refers to it in connection with the Western limit of *pūrva-deśa.*[5] Buddhistic literature gives us the information of certain ancient roads, which linked the city of Vārāṇasī to Ukkacela.[6] Hiuen-tsang travelled on the road running from Vārāṇasī to Ukkacela for some distance, after crossing the Gaṅgā somewhere near modern Arrah.[7]

BENĀKAṬAKA

An inhabitant of Benākaṭaka is mentioned in a Bharhut inscription[8] lying at Allahabad Museum. In one of the Nasik cave inscriptions, a ruler of Sātavāhana dynasty is associated with Benākaṭaka.[9] The name of the town indicates that it was a camp or metropolis on the river Benā. The place in question is connected with Govardhana in the Nasik district.

BHARUKACCHA

It occurs in the following inscriptions :

1. Junnar inscription No. 19.[10]
2. Mathura Buddhist image inscription.[11]

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[1] EI, VIII, p. 176.
[2] Proceedings of Fourth Oriental Conferance, p. 701.
[3] *Aṅguttara Nikāya* I, p. 213, IV, p. 252.
[4] *Jātāka*, VI, p. 68.
[5] *Kāvya-mīmāṁsā*, G.O.S., ed., 93 p. ff.
[6] *Vinaya*, V, p. 220.
[7] *AGI*, Cunningham, p. 504 ff.
[8] EI, XXXIII, p.59.
[9] ibid., VIII, p. 71.
[10] ASWI, IV, p. 96.
[11] *cf.* Law, B. C., *Historical Geography of Ancient India*, p. 278.

3. Sunao Kala plates[1] of Saṅgamasiṁha, K. 292.
4. Kaira plates[2] of Dadda II, G. 380.

Bharukaccha literally means a high coast-land. It is identical with Broach, the headquarters of a district in Gujarat. Bharukaccha was the important city in the Antar-Narmadā-*viṣaya* during the middle of the 6th century A.D. It was the headquarters of a *viṣaya* of the same name in the 6th-7th century A.D.

According to the Greek geographer Ptolemy, Barygaza (the same as Broach) was a large city situated about thirty miles from the sea on the north side of the river Narmada.[3] Hiuen-tsang described it to be 2400 or 2500 li in circuit.[4] The soil was impregnated with salt. In early centuries of the Christian era, Bharukaccha was an important seat of sea-going trade and commerce. From Ujjayinī, every commodity for local consumption was brought down to this place.[5]

BHOGAVADHANA

Bhogavadhana is mentioned in three Sanchi stūpa inscriptions[6] and in one[7] of the Bharhut inscriptions. It was the headquarters of a *viṣaya* of the same name. It has been identified with Bhokardhan in Bhokardhan taluq in Aurangabad district. At Bhokardhan, a large Brahmanical cave temple of about 8th century A.D. has recently been excavated.[8]

BRAHMAPURA

The town of Brahmapura is mentioned in Jhar and Sorath grants[9] of Dharasena II. The place lay near Vajdi, which is about thirty kilometres from Junagadh.

BRAHMAPURAKA or BRAHMAPŪRAKA

This place is mentioned in Seoni and Patna Museum grants[10] of Pravarasena II. Seoni grants place Brahamapūraka in Bennākārpara-*bhoga*. Patna Museum plate describes Brahmapuraka as situated on the road leading to Sundhāti. Dr. Altekar had suggested the identification of Brahmapuraka with Brahmanawada near Achalpur in the Amaravati district.[1] But the villages which lay on the four sides of Brahmapuraka could not be traced in the vicinity of Brahmanawada. Dr. Mirashi seems to be more exact by identifying Brahmapuraka with Bamh̃ani, six miles from the Amgaon Railway station and twelve miles from Balaghat.[2] The village Bamhani falls on the road, which connects Lalbura to Samanapur.

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[1] CII, IV, p. 62.
[2] IA, XV, p. 340.
[3] *Ancient India as described by Ptolemy*, p. 153.
[4] Watters, *On Yuan Chwang* II, p. 241.
[5] *cf. Periplus of the Erythraean, Sea*, section 48.
[6] EI, II, pp. 101, 104 and 389.
[7] IA, XXI, p. 235.
[8] Annual Bibliography of Indian Antiquary, 1935, pp. 31 f.
[9] IA, XV, p. 187 ; Ibid., VII, p. 68.
[10] CII, III, 246 ; *Vākaṭaka Rajavaṁśa*, p. 215.

CĀṀDRAPURA or CĀDDHAPURA

This place is mentioned in Tirodi Plates[3] of Pravarasena II. As suggested by Dr. Mirashi, it may be identified with Chandpur, which lies only twelve miles to the south-east of Kosamba and which contains an old fort.

CANDRAPURA

Dudia Plates[4] of Pravarasena II mention the city of Candrapura. As shown by R. B. Hiralal, Candrapura is probably identical with Chandur in the Amaravati district of Maharashtra. At Chandur, there is a confluence of two rivers, Candrabhāgā and Sarasvatī. Dr. Mirashi, however, inclined to identify Candrapura with Chanda, the chief town of Chanda district. The old name of this town is still current in that area. There is a confluence of two rivers, Erai and Jharpat, and the town is situated in the angle formed by these two rivers.[5]

CANDRAPURA

Candrapura is mentioned in Siroda Plates[6] of Devarāja, and in Goa Copper-plate inscription[7] of Candravarman. It has been identified with Chandor of Goa.[8] This Candrapura was the capital of the Gomins.

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1. JBORS, XIV, pp. 465 ff.
2. *Vākāṭaka Rājavaṁśa*, pp. 163, 214.
3. EI, XXII, p. 172.
4. ibid., III, p. 258.
5. *Vākāṭaka Rājavaṁśa*, p. 44.
6. EI, XXIV, p. 145.
7. ABORI, XXIII, p. 512.
8. *Proceedings of 9th Oriental Conference*, p. 861.

CANDRAPURA

Another Candrapura occurs in Indor Copper-plate inscription[1] of Skandagupta. The name is sometimes read as Indrapura also. It seems to be identical with Indor, the findspot, in Anupshahr tahsil of Bulandshahr district in Uttar Pradesh.

CARMAPURA

It appears in Tuṇḍigrāma grant[2] of Vikramendra III. It was situated in Vaiyerakara district.

CERUPURA

Cerupura is found in Chipurpalli grant[3] of Viṣṇuvardhana. It was situated in Pḷaki-*viṣaya.* It is identical with Chipurpalli, the chief town of the sub-division of the same name in Visakhapatnam district.

CINTAPURA

Kanteru Plates[4] of Skandavarman refer to the city of Cintapura. It was situated in the district of Kudrāhāra. As suggested by K. V. Lakshman Rao, Cintapur may be identified with the present village of Chinnapuram in Bandar taluq of Krishna district.[5]

CUKHSA

Cukhsa is mentioned in Taxila Copper-plate inscription[6] of Patika, and Taxila Silver Vase inscription[7] of Jihoṇika. According to Sir Aurel Stein, it is identical with modern Chach, north-west of Taxila in the North of Attock district. Cukhsa is similar to a curious *Sanskrit* word *coṣka*, which according to *Trikāṇḍaśeṣa* means a horse from the districts on the Indus. It is possible that *coṣka* is another form of Cukhsa and it denoted some particular district on the Indus.[8]

DĀHANUKA-NAGARA

The town of Dāhanuka-nagara is mentioned in one of the

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1. CII, III, p. 70.
2. EI, XXXVI, p. 12.
3. IA, XX, p. 16.
4. EI, XXV, p. 45.
5. JAHRS, V, p. 25.
6. CII, II, i, p. 28.
7. ibid., p. 82.
8. *cf.* EI, IV, p. 56.

Nasik cave inscriptions.[1] The place may be identified with Dahanu in Thana district of Maharashtra.[2]

DANTAPURA

Dantapura is mentioned in the following grants of the rulers of the Gaṅga dynasty :

1. Jirjingi Plates[3] of Indravarman, Gaṅga year 39.
2. Purle Plates[4] of Indravarman, Gaṅga year 149.

The place has been variously identified. Cunningham located it at Rajahmundry.[5] Subba Rao places it in the neighbourhood of Sirkakulam.[6] Sylvain Levi identified it with Paloura of Ptolemy.[7] N. L. Dey suggested that Dantapura may be identical with Danton on the river Kasai in Midnapore district.[8] He also supported the traditional view of its identification with Puri in Orissa. S. Krishnaswami Aiyangar identifies it with Kaliṅganagara.[9] A. W. Oldham suggests to look for Dantapura somewhere near the embouchure of the Vaṁśadhāra either at or near the ancient Siṁhapura.[10] It is generally believed that Dantapura survives in the name in that of the fort of Dantavakra near Srikakulam, north-east of Visakhapatnam, and near the mouth of the river Languliya. It was the capital of Kaliṅga. The Jirjingi plates refer to it as beautiful city lying with Amarāvatī, the city of Gods. The place had a Buddhistic association in that the left canine tooth of the Buddha is said to have been brought overthere by one of the Master's disciples and a *stūpa* was built over that. Subsequently, the tooth was taken away to Ceylon. The *Jātakas* refer several times to this city, which fact doubtlessly establishes its antiquity. Dantapura may be Pliny's Dandagula, lying six hundred twenty-five miles from the mouth of the Gaṅgā. The *Mahābhārata* mentions the city Dantakura, where Lord Kṛṣṇa crushed the Kaliṅgas.[11]

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[1] EI, VIII, p. 85.
[2] *cf.* B.G., XVI, p. 634.
[3] JAHRS, XIII, p. 19.
[4] EI, XIV, p. 361.
[5] *AGI*, Majumdar Edition, pp. 592-3.
[6] JAHRS, VI, p. 73.
[7] JA, 1925, pp. 46-47.
[8] *AGI*, p.735 ; *Geographical Dict.*, p. 53.
[9] JBORS, VIII, p. 11.
[10] ibid., XXII p. 5.
[11] *Mahābhārata*, Udyoga Parvan, XLVII, v. 1883.

DARPAPURA

It appears in a charter[1] of Viṣṇuṣeṇa. It is probably identical with Dabhoi, about thirty-eight miles north-east of Broach.

DAŚAPURA

The city of Daśapura is mentioned in the following inscriptions :

1. Nasik Cave inscription[2] of Usavadāta.
2. Nasik Cave inscription.[3]
3. Mandsaur Stone inscription[4] of Govindagupta, M. S. 524.
4. Mandsaur Stone inscription[5] of Kumāragupta and Bandhuvarman, M.S. 493 and 529.
5. Mandsaur Pillar inscription[6] of Yaśogupta.
6. Sankheda Plates[7] of Dadda II, K. 392.
7. Sankheda Plates[8] (second set) of Dadda II, K. 392.
8. Ngawa Plates[9] of Dhruvasena II, G. 321.

Daśapura is identical with Mandsaur, the headquarters of the district of the same name in Madhya Pradesh. It is situated on the Ajmer-Khandwa (M.G.) line of the Western Railways. The present town of Mandsaur stands on the bank of the rivulet Shivna, a tributory of the sacred river of Shipra. The city has been described in Mandsaur inscription of Kumāragupta and Bandhuvarman as embraced by two charming rivers (probably Shivna and Sumli) and decorated with the rows of the storeyed mansions like those of the aerial chariots and with paintings. The houses were high, resembling the peaks of white clouds lit up with the forked lightning or the lofty peaks of the mount Kailāsa.

The Mandsaur inscription further tells the story of a temple of the Sun God constructed by the guild of the silk-weavers at the city called Daśapura. In course of time, part of the temple fell into disrepair. It was once again reconstructed by the same philanthropic guild. The city was decorated with the best of the buildings as the cloudless sky is decorated with the moon. Kālidāsa also has made a passing reference to the beauties of Daśapura in *Meghadūta*.[1]

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[1] EI, XXX, p. 81.
[2] EI, VIII, p. 78.
[3] ibid., p. 95.
[4] ibid., XXVII, p. 13.
[5] CII, III, p. 80.
[6] IHQ, XXXIII, p. 64.
[7] CII, IV, p. 77.
[8] ibid., p. 80.
[9] EI, VIII, p. 198.

About the origin of the name of the city, a story of a King Udayana and ten princes is narrated in the Jain work *Pariśiṣṭaparvan*.[2] The king managed to erect some fortification, which was called by the name of Daśapura by the traders who had accommodated themselves, attracted by the royal encampment. The *Mahābhārata* speaks of Daśapura as a capital city of king Rantideva, a descendant of the solar race.[3]

Nasik inscriptions indicate that by the second century A.D., Daśapura had earned the reputation of not only a flourishing and politically important town but also a religious centre. The inscription of Govindagupta mentions that Dattabhaṭa got constructed here a *stūpa* and a *vihāra*.

DAŚANAPURA

The place occurs in the Darsi grant[4] of Kumāraviṣṇu, and in the Manglur grant[5] of Siṁhavarman II. Both the grants are dated from this place. Daśanapura has been identified with Darsi in Nellore district. Moreover, Palakkaḍa of the Uruvupalli grant of Siṁhavarman is sometimes considered as the Telugu equivalent of Daśanapura.[6]

DEVAPURAM

Siripuram Plates[7] of Anantavarman mention the city of Devapuram. As suggested by Srinivasa Rao, it may be identified with one of the two Zamindari villages—one named Devad in the Srungavarapukota taluq of the Visakhapatnam district and the other named Devadi in the Srikakulam taluq of the district of the same name.[8] Devapuram was the capital of Anantavarman. It is possible that Devapuram gave the name to the kingdom of Deva-rāṣṭra, which is mentioned in the Allahabad pillar inscription of Samudragupta.[9]

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[1] v. 43.

[2] *cf*. H. C. Mittal, JOI, XIII, pp. 266 ff.

[3] *Mahābhārata*, VI, vv. 94, 363.

[4] EI, 1, p. 398.

[5] IA, V, p. 155.

[6] *cf*. *Dynasties of Kanarese district*, p. 318, N. 12.

[7] EI, XXIV, p. 50.

[8] ibid.

[9] *cf*. JAHRS, VIII, p. 156.

DHAṀṆAKAḌA

There are many variants of Dhaṁṇakaḍa, which are known to us from inscriptions. These variants are Dhaṁṇakaḍa, Dhaṁṇakaṭa, Dhanakaṭa or Dhānyakaṭa. The place occurs in the following records :

1. Amaravati Buddhist rail inscription.[1]
2. Amaravati Buddhist sculpture inscription.[2]
3. Nasik cave inscription[3] of Pulumāvī.
4. Mayidavolu Plates[4] of Śivaskandavarman.
5. Dharaṇikoṭa Dharmacakra Pillar inscription.[5]
6. Uppugundur inscription[6] of Virapurisdata.
7. Amaravati inscription[7] of Siṁhavarman II.
8. Chezarla Temple inscription[8] of Kandara.

Most probably the place Dhaṁṇakaḍa is identical with Amaravati situated about thirty-two kilometres north-west of Guntur in the Sattenepalli taluq of the Guntur district of Andhra Pradesh.[9] With Dharaṇikoṭṭa, it shared importance as the *metropolis* of Andhrapatha. Dharaṇikoṭṭa appears to be the later name of ancient Dhaṁṇakaḍa, meaning the corn-town. Hiuen-tsang in his visit to Dhanakaṭaka (same as Dhaṁṇakaḍa) found there a 'great Buddhist monastry, which was inhabited by the Bhikkus of the Mahāyāna school'.[10] He was stuck with the beauty and magnificence of the religious edifices of Dhanakaṭaka. Dharaṇikoṭa appears to have been one of the early strongholds of the Andhra power. Amaravati is famous for its *stūpa* with exquisite carved sculptures and as the seat of a temple of Śiva known as Amareśvara. The importance of the temple is due to its location on the river Krishna.

DHENUKĀKAṬA or—ḌA

This place is recorded in seventeen out of the thirty-seven inscriptions discovered at Karle and once each in the inscriptions discovered at Selarvadi and Kanheri.[1] Cunningham identified Dhenukākaṭa with Dhanakaṭaka of Hiuen-tsang and with modern Dharanikot on the river Krishna.[2] E. H. Johnston proposed to identify Dhenukākaṭa with Ptolemy's Dounga, and proposed its further identification with Domgri on Salsette island, opposite Bassein.[3] D. D. Kosambi rejects the identification of Dhenukākaṭa with Domgri. He does not find any justification in assumption that Dhenukākaṭa was Greek settlement on the coast. To him, it is certain that there is ancient connection between the village Devghar and the Karle *caitya*.[4] J. A. B. Palmer points out that the collection of the caves at Karle, Bhaja and Bedsa indicates the existence of some substantial place nearby and this may have been Dhenukākaṭa. The place could have been in the Talegaon Dabhade and Khamset area. Another location would be the modern town of Dhond, where the Bor Ghat - Ter Road would have crossed the Bhima river.[5]

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[1] *Tree and Serpent Worship*, 1873, p. 286.
[2] ASSI, Burgess, I, p. 90.
[3] EI, VI, p. 65.
[4] ibid., VI, p. 86.
[5] ibid., XXIV, p. 259.
[6] ibid., XXXIII, p. 191.
[7] ASSI, I, Burgess, p. 106.
[8] JAHRS, XI, p. 50.
[9] ibid., p. 44.
[10] *cf. AGI*, Cunningham, p. 450.

Many of the donors in the *caitya* caves are Dhenukākaṭans and the excavation seems today primarily a monument to their generosity. The wooden ceiling arches of the *caitya* cave at Karle were covered with paintings ; most of the pillar shafts bearing traces of the pigmented plaster were also painted.[6]

DHRUVILĀṬĪ

Dhruvilāṭī is mentioned in the grants[7] of the time of Dharmāditya and Gopacandra. Pargiter has identified it with Dhulat, about twenty-eight miles W.N.W. of Faridpur town. Being a flourishing place, it attracted a community of the Brāhmaṇas to settle there. A large number of *Mahattaras* there is also significant to realize its importance. Pargiter postulates the possibility of its being the capital of a *viṣaya*.

DHUTIPURA

It is noticed as the name of a city in Yekkeri rock inscription[1] of the time of Pulikeśin II. The town should have been in the vicinity of Saundatti, the chief village of Parasgad taluq of Belgaum district, Mysore State.

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[1] *cf.* D. D. Kosambi, Journal of Asiatic Society of Bombay, XXX, pp. 60 ff., Luders List No. 1020, 1090, 1092, 1093, 1096, 1097 ; EI, VIII, p. 327.

[2] AGI, p. 447.

[3] JRAS, 1941, pp. 208-213.

[4] Journal of Asiatic Society of Bombay, XXX, pp. 60-61.

[5] JRAS, 1946, p. 172.

[6] *cf.* JAS, Bombay, XXX, pp. 60-61.

[7] IA, XXXIX, pp. 196, 204.

GIRINAGARA

Girinagara is mentioned in the following inscriptions :

1. Junagadh Rock inscription[2] of Rudradāman.
2. Junagadh incription[3] of the grandson of Jayadāman.
3. Prince of Wales Museum grant[4] of Dhruvasena II.

Girinagara is identical with the ancient representative of the present city of Junagadh, the district headquarters in Gujarat. The name of the ancient city is traceable in the name of the hill near Junagadh, i. e., the Girnar hill, which is called Ūrjayat in the Junagadh inscriptions. The fact tends to indicate that the ancient city stood closer to the hill, and perhaps on the rising ground at the foot of it.[5] Girinagara has been the *metropolis* of the province of Surāṣṭra from the Mauryan period down to the Gupta rule in Surāṣṭra. The significance of the place is enhanced due to the history of the dams built, damaged and re-built over the Sudarśana lake. According to *Uttarādhyayana*,[6] Neminātha, one of the Jaina Tīrthāṅkaras and spiritual guide of the king Dattātreya died at Girnar.

GIRINAGARA

Another Girinagara is mentioned in Lohaner Plates[7] of Pulakeśin II. There is a village Girnara in each of the taluqs of Igatpuri, Malegaon, Nasik and Beglan of the Nasik district. Probably Girnara in Beglan taluq represents the ancient Girinagara.

GOVARDHANA

It occurs in the eight Nasik Cave inscriptions, five concerning with the Sātavāhanas, two with Uṣavadāta and one with Ābhīra ruler Īśvarasena.[8] Govardhana was situated near the Triraśmi hills. It was the headquarters of a territorial division named after it. There is even now a famous place of pilgrimage at Govardhan-Gangapura, on the right bank of the Godavari about six miles west of Nasik.[1] Nasik Cave inscriptions narrate that donations of various villages, rest-houses, caves and coconut trees were made at the city of Govardhana. The Purāṇas refer, in connection with the river Godavari, to a *pradeśa* where stood Govardhanapura.[2] Along the northern slopes of the Sahya mountain, where the river Godavari flows, is a distinct conspicuous for its beauty in the whole world ; (there stands the charming city of Govardhana belonging to the highminded Bhārgava).

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[1] EI, V, p. 8.
[2] ibid., VIII, p. 42.
[3] ibid., XVI, p. 241.
[4] JBBRAS, NS, I, p. 70.
[5] *cf.* JASB, VII, p. 337, pp. 871-73.
[6] XLV, 112.
[7] EI, XXVII, p. 40.
[8] EI, VIII, pp. 65, 66, 71, 73, 78, 82 ; CII, IV, p. 3.

Nasik cave inscription of Uṣavadāta refers to investment in Weaver's guild dwelling at Govardhana.[3]

HALAṀPŪRA

The term *halaṁpūra-sāmi*, meaning, Lord of Halaṁpūra occurs in Gurzala inscription.[4] The city of Halaṁpūra seems to be identical with Alampur in old Nizam dominion. It is situated at the apex of Raichur Doab on the western bank of the Tungabhadra, at a little distance before its junction with the Krishna.

HASTAVAPRA or HASTAKAVAPRA

The place is mentioned in the following grants :

1. Vala grant[5] of Dhruvasena I.
2. Prince of Wales Museum grant[6] of Dhruvasena I.
3. Bhavnagar grant[7] of Dharasena II.

Hastavapra or Hastakavapra was the headquarters of a territorial division (*āhāra*) named after it. It has been identified with Hathab in the Gogho taluq of the Bhavnagar district, about fifteen miles south-east of Bhavnagar, six miles to the south of Gogho and two miles to the south of Koliyak.

HIRAṆYA-NADĪ-VĀSAKA

The place is noticed in Chicholi Plates[8] of Pravarasena II. It

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1. *Bombay Gazetter*, XVI, pp. 636-637.
2. *Mārkaṇḍeya Purāṇa.*, Chapter 57, v. 34; Eng. trans. by Pargiter, p. 310.
3. EI, VIII, p. 78.
4. ibid., XXVI, p. 125.
5. IA, V, p. 205.
6. JBBRAS, NS, I, p. 66.
7. EI, XXI, p. 183.
8. JBBRAS, NS, XXII, p. 51.

has been taken identical with Hiraṇyapura, the headquarters of the *bhoga* of the same name mentioned in Dudia grant of Pravarasena II. The place is to be traced somewhere on the banks of the river Irai (Hiraṇya) in Warora tahsil of Akola district.

INDRAPURA or INDRĀPURA

The place has already been referred to under the title, Candrapura (p. 66). The name occurs in Indor grant of Skandagupta. The inscription records the perpetual maintenance of a lamp in a temple of the Sun at Indrapura.

INDUPURA

Indupura-ghaṭikā, meaning, an institution existed at Indupura, is mentioned in Tummeyanuru grant[1] of Pulakeśin II. Indupura is unidentified so far.

ISILĀ

Isilā was a seat of government in the Deccan ruled over by a *mahāmātra*. It is mentioned in the Brahmagiri and Siddapur Rock inscriptions of Aśoka.[2] It has been identified with modern Siddapur in the Chitradurga district of the Mysore State.

JĀLANDHARA

Jālandhara is mentioned in Māḍhā *Praśasti*[3] of Lakha Mandal. It is identical with Jullundur, the headquarters of a district of the same name in Punjab. According to *Padmapurāna* (Uttara-khaṇḍa), it was the capital of the great *daitya* king, Jālandhara.[4] During the first half of the seventh century A.D., when the Chinese pilgrim Hiuen-tsang reached the country called She-lan-ta-lo (Jālandhara), the city of Jālandhara was twelve or thirteen li in circuit.[5]

JAYAPURA

It occurs in the following inscriptions :

(1) Pali grant[6] of *Mahārāja* Lakṣmaṇa.

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[1] *Andhra-Pradesh Museum inscriptions*, p. 45.
[2] CII, I, pp. 176, 179.
[3] EI, I, p. 13.
[4] *cf*. *AGI*, Cunningham, pp. 156 ff.
[5] *cf*. Watters, *On Yuan Chwang's*., p. 296.
[6] EI, II, p. 364.

(2) Penugonda Plates[1] of Hastivarman.

Jayapura may be identified with the present Jaypore contiguous to the Ganjam district in Orissa.[2]

KAILĀSAPURA

Mallar Plates[3] of Śivagupta mention the city of Kailāsapura. It was situated in Taraḍaṁśaka-*bhoga.* The city may correspond to any one of the villages called Kesla in Bilaspur and Janjgir tahsils of Bilaspur district in Madhya Pradesh, particularly to that which is eight miles south-east to Mallar.

KALIṄGA-NAGARA

It appears in the following records :

1. Hathigumpha inscription[4] of Khāravela.
2. Narasingapalli Plates[5] of Hastivarman, Gaṅga year 79.
3. Urlam Plates[6] of Hastivarman, Gaṅga year 80.
4. Achyutpuram Plates[7] of Indravarman, Gaṅga year 87.
5. Santa-Bammoli Plates[8] of Indravarman, Gaṅga year 87.
6. Parlakimedi grant[9] of Indravarman, Gaṅga year 91.
7. Srikakulam grant[10] of Indravarman, Gaṅga year 128.
8. Andhavaram grant[11] of Indravarman, Gaṅga year 132.
9. Srikakulam grant[12] of Indravarman, Gaṅga year 138.
10. Purle Plates[13] of Indravarman, Gaṅga year 149.

Exact location of Kaliṅga-nagara is uncertain. Generally, it is taken to be identical with Mukhaliṅgam on the Vamsadhara and the adjacent ruins in Ganjam district.[14] Fleet seems inclined to identify it with Kalingapatam, twenty miles north-east of Srikakulam.[15] Jayaswal identifies the capital of Khāravela with

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[1] EI, XXXV, p. 148.
[2] ibid., XXIV, p. 151.
[3] EI, XXIII, p. 120.
[4] IHQ, XIV, p. 463.
[5] EI, XXIII, p. 65.
[6] ibid., XVII, p. 382.
[7] ibid., III, p. 128.
[8] EI, XXV, p. 197.
[9] IA, XVI, p. 134.
[10] ibid., XIII, p. 120.
[11] EI, XXX, p. 41.
[12] IA, XIII, p. 123.
[13] EI, XIV, p. 36.
[14] ibid., IV, pp. 187-88.
[15] IA, XVI, p. 132.

Tosalī.[1] B. B. Lal[2] has given a new suggestion. According to him, Kaliṅga-nagara of the Khāravela's inscription may be identical with Sisupalgarh, one and a half mile to the south-east of the town of Bhubaneswar. According to B. M. Barua the city of Kaliṅga is Khibira and it was situated somewhere on the banks of the river Prācī, and not far from Bhubaneswar and the Udayagiri and Khandagiri caves.[3] It may be proposed that the capital of Kaliṅga was located at different places, and the *metropolis* of this state could as well be Sisupalgarh for sometime, then designated as Kaliṅga-nagara.

The Hathigumpha inscription mentions that Khāravela repaired the buildings, walls and gates in the city of Kaliṅga, which were badly damaged by the stormy wind, raised the embankments of the Isitala tank, and restored all damaged gardens. It also mentions the erection of a royal palace on both the banks of the river Prācī, the palace was built possibly in Kaliṅga-nagara itself. The record also mentions a canal, which was extended upto the city.

KALŪRAPURA, KALLŪRA

The place is mentioned in Maruturu grant[4] of Pulikeśin II. Kallur is a well-known place in the Guntur district.

KAṀṬAKASELA

It occurs in Nāgārjunikoṇḍa Second Apsidal temple inscription.[5] In one of the Amaravati inscriptions[6], we come across the term *Kaṭakasolaka*, which means, the inhabitant of Kaṭakasola (i.e., Kaṁṭakasela). The place-name is given as Kaṇṭakasola in Ghantasala Pillar inscription.[7] The town of Ghantasala, close to the mouth of the Krishna, in Krishna district of Andhra Pradesh, is modern representative of Kaṁṭakasela.

According to the Nāgārjunakoṇḍa inscription, there was among other things a stone *maṇḍapa* at the eastern gate of *mahācetiya* at Kaṇṭakasela. This town was known to Ptolemy, who mentions

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1. JBORS, III, p. 410.
2. Ancient India, V, pp. 66 f.
3. IHQ, XIV, pp. 483-84.
4. *Andhra Pradesh Museum inscriptions*, p. 37.
5. EI, XX, p. 22.
6. ASSI, I, Burgess, p. 106.
7. EI, XXVII, p. 3.

the emporium of Kontakossyla immediately after the mouths of Maisolos, i.e., the river Krishna.[1] From this important fort in the second century A.D. a vivid trade was carried on between the Roman Empire and the Southern India. This sea-borne commerce, testified by the hoards of gold coins of Roman Emperors accounts for a thriving population of merchants at Kaṇṭakasela.[2]

KĀÑCĪ or KĀÑCĪPURA

The following inscriptions mention the famous city of southern India known as Kāñcī or Kāñcīpura :

1. Halsi grant[3] of Ravivarman.
2. Mayidavolu Plates[4] of Śivaskandavarman.
3. Hirahadagalli grant[5] of Śivaskandavarman.
4. Chendalur grant[6] of Kumāraviṣṇu II.
5. Vesanta Plates[7] of Siṁhavarman.
6. Aihole inscription[8] of Pulakeśin II.

Kāñcī or Kāñcīpura is now represented by Conjeevaram on the river Palar, forty-three miles south-west of Madras, in the Chingaleput district of Madras. It was the ancient capital of the Cola and the Pallava rulers. Most of the inscriptions of Pallava rulers are dated from Kāñcīpura. It was a famous seat of learning. Mayūraśarman went with his *guru* to this city to study the sacred writings and quickly entered the *ghāṭikā* as a mendicant.[9] Aihole inscriptions refers to the conquest of Kāñcīpura by Pulakeśin II, the Cālukya ruler.

The earliest reference to this place is in the *Mahābhāṣya* of Patañjalī.[10] It is identified by some with Satiyaputa of Aśokan Rock-edicts, and in Pali literature, it is noteworthy as the birthplace of the commentator Dhammapāla, and perhaps, also of Anurāddha, author of the *Abhidhānmuttha Sangaha*.[11] The

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[1] Ptolemy, VII, I, p. 15.
[2] JRAS, 1925, p. 115.
[3] IA, VI, p. 29.
[4] EI, VI, p. 86.
[5] EI, I, p. 5.
[6] EI, VIII, p. 234.
[7] *Andhra Pradesh Museum inscriptions*, p. 236.
[8] EI, VI, p. 6.
[9] *cf.* Talgunda Pillar inscription, EI, VIII, pp. 24 f.
[10] *Mahābhāṣya*, II, p. 298.
[11] *cf. Cities of Ancient India*, B. N. Puri, Chapter on Kāñcī.

Brahmāṇḍa Purāṇa links Kāñcī with Kāśī, both forming the two eyes of Śiva. It also figures in the *Skandapurāṇa*,[1] *Bhāgavatapurāṇa*[2] as well as in the *Yoginī-tantra*.[3] The place is sacred to Vaishnavites and Shaivites alike.

KANDARAPURA

Kandarapura, (*Skt.*) Kṛṣṇapura, is mentioned in the Mattepad Plates[4] of Dāmodarvarman and the Chezarla inscription[5] of Kandara's grandson. Kandarapura was the capital of Kandara *janapada*. As suggested by D. C. Sircar, it may be identical with Chezarla in Narasaropet taluq of the Guntur district.[6] There are more than seventy-eight shrines at Chezarla, and Kapoteśvara is the deity of the main temple there.[7]

KANDUKŪRA

It appears in Uruvupalli grant[8] of Viṣṇugopa. It is identical with Kandukur, the headquarters of the taluq of the same name in the Nellore district, Andhra Pradesh.

KAPIŚĀ

Kapiśā (Prakrit Kavisa) is mentioned in Manikiala Bronze Casket inscription.[9] It is identical with Kapis, situated ten miles west of Opian on the declivity of the Hindukush.[10] Ptolemy placed Kapiśā 2½ degrees southwards from Kabul.[11] According to Lassen, it is the valley of Gurbad rivers.[12] Julian supposed the district (of Kapiśā) to have occupied the Panjshir and Tagao valleys in the northern borders of Kohistan.[13] According to Hiuen-tsang, the country of Kapiśā was ten li in circuit.

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[1] *Skandapurāṇa*, Chapter I, vv. 19-23.
[2] *Bhāgavata Purāṇa*, Chapter X, vv. 79, 14.
[3] *Yoginitantra*, I, 17.
[4] EI, XVII, p. 329.
[5] JAHRS, XI, p. 50.
[6] *Classical Age*, p. 203.
[7] JAHRS, XI, p. 47, n. 13.
[8] IA, V, p. 52.
[9] CII, II, i, p. 150.
[10] *cf.* JIH, XIX, p. 305.
[11] *cf.* JASB, 1940, p. 484.
[12] JASB, 1839, p. 140.
[13] BRWW, I, pp. 540-56.

KAPITTHIKĀ

The place is noticed in Madhuban Plate[1] of Harṣa. It is identical with ancient Sāṁkāśya, which has been identified by Late Sir A. Cunningham with the present Sankisa, on the Kālī-nadī, about forty miles north-west of Kanauj.[2] Kapitthikā is Kie-pi-tha of Hiuen-tsang.[3] Moreover, it may be Kavitthaka-araama mentioned in the *Jātaka*.[4] During the seventh century A.D., Kapitthikā was the place of the military camp of Harṣavardhana.

KĀPURA or KĀPŪRA

Kāpura or Kāpūra is mentioned in Pardi Plates of Dahrasena, and in the Nasik Cave inscription of the time of Nahapāna-[Śaka] years 41, 42, 45.[5] It has been identified with Kapura in Songodh taluq of Surat district.[6] The old town of Kāpura gave its name to a territorial division known as Kāpurāhāra mentioned in two Nasik Pāṇḍu-*leṇa* cave inscriptions.[7]

KARAHĀKAṬA

It occurs in three Bharhut inscriptions.[8] In the Kuda inscription[9] is mentioned an inhabitant of Karahākaḍa, i.e., Karahākaṭa. This place is mentioned as Karahāṭaka in a Rāṣṭrakūṭa inscription[10] of Śaka year 675. Karahākaṭa is identical with Karad, the chief town of the Karad taluq in the Southern part of the Satara district, at the confluence of the Krishna and the Koyna.

KAUṆḌINYA-PURA

Kauṇḍinya-pura is mentioned in a grant[11] of Dharasena II. It has been identified with Kundinpur, nine miles to the west of Kuliana, thirty-two miles west of Junagadh and thirty-five miles to the east of Porbandar.[12] It is on the bank of the river Bhadera.

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[1] EI, VII, p. 157.
[2] ASI, I, p. 271.
[3] JRAS, 1897, p. 421.
[4] *Jātaka*, III, p. 463.
[5] JBBRAS, XVI, p. 346 ; *Select Inscriptions*, p. 175.
[6] IA, XXXIV, p. 97.
[7] See EI, VIII, p. 82.
[8] *Stūpa of Bharhut*, Cunningham, pp. 131, 135, 136.
[9] ASWI, IV, p. 87.
[10] IA, XI, p. 110.
[11] IHQ, XV, p. 281.
[12] Virji, *AHS*, p. 304.

KEKĀPURA

It occurs in one of the Nasik cave inscriptions.[1] Kekāpura is unidentified so far.

KEVUPURA

It appears in two Amaravati Buddhist inscriptions.[2] The place has so far not been identified.

KHARAPURĪ

Siripuram Plates[3] of Anantavarman record this name of a city. The city has been identified with Koraput, the headquarters of a district in Orissa.

KHAVAḌA

The town of Khavaḍa is mentioned in Wardak Vase inscription[4] of the Śaka year 51. It is identical with Khawat in the district of Wardak, now in Afghanistan.

KHEṬAKA

Kheṭaka is mentioned in Alina grant[5] of Dharasena II. It has been identified with Kaira, the headquarters of the Kaira district in Gujarat. Bhavanagar Plates[6] of Dharasena III mention the name of the town as Kheṭaka-*pradvāra*. The name probably means the gates of the city of Kheṭaka.

KIKKAṬAPURA

Kikkaṭapura is recorded in a grant[7] of Dharasena IV. It was situated in Kālapaka-*pathaka* in Surāṣṭra. The place has been identified with Kotariya, less than eight miles to the north of Padana in Jamnagar district of Gujarat.

KOLLAPŪRAKA

The city of Kollapūraka is recorded in Seoni grant[8] of Pravara-

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1. EI, VIII, p. 85.
2. *Tree and Serpent worship*, 1873, p. 261 ; ASSI, I, Burgess, p. 78.
3. EI, XXIV, p. 50.
4. CII, II, i, p. 70.
5. IA, VII, p. 75.
6. EI, XXI, p. 183.
7. JBBRAS, X, p. 79.
8. *Vākāṭaka Rājavaṁśa*, p. 165.

sena II. It has been identified by Dr. Mirashi with Kulpa, five miles to the west of Bamhani in the vicinity of Karanja.[1]

KOṆḌAVERUPŪR

The Kopparam Plates[2] of Pulakeśin II mention the name of the city of Koṇḍaverupūr. The place has been identified with Kondavidu in Narasaraopet taluq of the Guntur district.[3]

KOṄGĪ-NAGARA

It occurs in Malavalli grant[4] of Mayūraśarman. The place is among one of the twelve villages granted by the king. These villages were in the vicinity of the Kalleśvara temple at Malavalli in Shikarpur taluq, Shimoga district, Mysore.

KOṄGODA, KAIṄGODA

Koṅgoda-*vāsaka*, that is, the town of Koṅgoda, is found in Khurda grant of Mādhava II.[5] In Buguda Plates[6] of Mādhavavarman, the place is called Kaiṅgoda. The place has been identified with Koṅgoda in the Ramgiri Agency of the Ganjam district in Orissa.[7] It was the headquarters of Koṅgoda-*maṇḍala*, which appears in the inscription of Śaśāṅka.[8]

KOSAṀBĪ

The earliest mention of Kosaṁbī is found in Kauśāmbī Pillar Edict[9] of Aśoka. During the time of Aśoka, Kosaṁbī, *Skt.* Kauśāmbī, was the headquarters of a province.[10] The place is identical with Kosam, a village twenty-eight miles south-west of Allahabad and about eight miles to the south of Karari, the chief town of Karari pargana in the Manjhanpur tahsil of the Allahabad district.[11] The spade of archaeologist has uncovered the ruins of the city of Kauśāmbī, which lie at Kosam, above mentioned village. Among other things, eight inscriptions of the Magha dynasty come from the village of Kosam. Five Bandhogarh inscriptions of the third century A.D. mention a merchant, who belongs to Kosaṁbī.[1] One of the Bharhut inscriptions[2] also refers to the city of Kosaṁba, i.e., Kauśāmbī. The city of Kauśāmbī was an important shopping place of the persons travelling along the great trade route connecting Sāketa and Sāvatthi in the north with Patiṭhāna or Paithan on the bank of the Godāvarī in the south.

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[1] *Vākāṭaka Rājavaṁśa*, p. 163.

[2] EI, XVIII, p. 259.

[3] ABORI, IV, p. 51.

[4] EC, VII, 252.

[5] JASB, 1904, p. 284.

[6] EI, III, p. 44.

[7] IHQ, XII, p. 459.

[8] EI, VI, p. 136.

[9] CII, I, p. 159.

[10] *Op. cit.*

[11] *cf.* CII, I, p. 159.

Ruins of Ghoṣitārāma, one of the Buddhist establishments, have been excavated from the Kosam recently. Patañjali mentions the city in his *Mahābhāṣya*. It continued to flourish under the occupation of the Kushanas, Maghas and the Guptas. A seal bearing the appellation *Hūṇarāja* and another counter-struck with the name of Toramāṇa speak of its occupation and destruction by the Hūṇas. When Hiuen-tsang visited the place, the ten Buddhistic monasteries of the Hīnayānists noticed by him were in ruins. The people were enterprising, fond of arts, and cultivated religious merit.[3]

KRĪPURA

Krīpura is mentioned as the name of a city in Gunaighar grant[4] of Vainyagupta. The place belonged to the present Tippera district of Bangla Desh.

KṚṢNAPURA

The place is mentioned in Yekkari rock inscription[5] of Pulakeśin II. The town should be located in the vicinity of Yekkeri in Parasgad taluq of Belgaum district, Mysore State.

KUḌALŪR

It occurs as the name of a town in Hebbata grant[6] of Viṣṇuvarman, and in Kuḍalūr grant[7] of Mādhavavarman. The place was situated in Marukara-*viṣaya*. It has been identified with Kodlapura, about one mile to the north-east of Perur. The neigh-

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1. EI, XXXI, pp. 178-80.
2. IA, XXI, p. 230.
3. Watters, *On Yuan Chwang*, pp. 365-72.
4. IHQ, VI, p. 53.
5. EI, V, p. 8.
6. MAR, 1925, p. 98.
7. ibid., 1930, p. 261.

bourhood of Kodlapura is full of ancient ruins.

KUḌĀVĀḌA

Ipur grant[1] of Mādhavavarman was issued from the victorious camp of Kuḍāvāḍa. The place may be identical with Gudivada in Krishna district, Andhra Pradesh.

KUDŪRA or KŪDŪRA

Following inscriptions refer to the city called Kudūra or Kūdūra :

1. Amaravati Buddhist sculpture inscription.[2]
2. Kondamudi Plates of Jayavarman.[3]

The place is identical with Koddoura in the country of Maisolia (Masulipatam) mentioned in the Geography of Ptolemy.[4] It is represented by Kuduru, four miles from Masulipatam and six miles from Ghantasala, the Kantakossyla mart of Ptolemy, close to the mouth of Maisolos or the Krishna.[5] The town of Kudūra was the political centre of Kudūrāhāra.

KURUPŪRA

The place is referred to in Uruvupalli grant[6] of Siṁhavarman. It has been identified with Kared *alias* Kandukur in the taluq of the same name in Nellore district.[7] Kurupūra was situated in the country called Muṇḍarāṣtra.

KUVALĀLA

It occurs in Hosakote Plates[8] of Avinīta. The town of Kuvalāla is identical with Kolar, the district headquarters in Mysore.

LENDULŪRA

The town of Lendulūra is mentioned in Chikkula Plates[9] of Vikramendravarman III. It has been identified with Dendaluru,

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1. EI, XVII, p. 336.
2. ASSI, I, Burgess, p. 93.
3. EI, VI, p. 316.
4. VII, i, p. 15.
5. *AHD*, Dubreuil, pp. 84-87.
6. IA, V, p. 52.
7. EI, XXV, p. 48.
8. MAR, 1938, p. 83.
9. EI, IV, p. 195.

a village on the ruins of the city of Veṅgī, about five miles north-east of Eluru in the Eluru taluq of the West Godavari district.[1]

LOHANAGARA

The place is noticed in Lohaner Plates[2] of Pulakeśin II. It is identical with Lohaner in Beglan taluq of the Nasik district, Maharashtra.

MADHURĀ

See *s. v.* Mathurā.

MAHĀSENAPURA

The name occurs in the Bangalore Museum grant[3] of Koṅgaṇī *Mahārāja* Durvinīta. The place remains unidentified so far.

MAHENDRAPURA

Mahendrapura occurs as the name of a city in Mahendravadi inscription[4] of Guṇabhadra. It has been identified with Mahendravadi, three miles east-south-east of the Sholinghur Railway station on the line from Arkonam junction to Arcot. The inscription records that the king Guṇabhadra caused to be cut out of the rock the temple of Viṣṇu, which bore the name Mahendra-viṣṇu-*gṛha* and stood on the bank of Mahendra-*taṭāka*, situated in Mahendrapura. The city, the tank, and the temple—all were named after Mahendra, the other name of king Guṇabhadra.

MĀHIṢMATĪ or MĀHISATI

Māhiṣmati occurs in two grants of Subandhu of early fifth century A.D.[5] We find the Prakrit forms Māhasati, Māhisati and Mahisati in the Sanchi Stūpa inscriptions of about second century A.D.[6] Fleet identified Māhiṣmatī with Omkareshvara Mandhata, an island in the river Narmadā in the east Nimar district of Madhya Pradesh.[7] Mr. Wilford, however, proposed the identification of Māhiṣmatī with Maheshwar in the west Nimar district of

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1. Sewell's list of antiquities, Vol. I, pp. 34, 36.
2. EI, XXVII, p. 40.
3. EC, IX, Bn. 141.
4. EI, IV, p. 153.
5. CII, IV, pp. 18, 20.
6. EI, II, pp. 109, 389, 390.
7. *cf.* CII, IV, p. 18.

Madhya Pradesh, about sixty miles south of Indore, facing each other on the southern and northern banks of the Narmadā respectively. Recent excavations carried out under the guidance of Dr. H. D. Sankalia support the view of Mr. Wilford.[1] Dr. Dasaratha Sarma has given evidences from the Jain sources, which further strengthen this very view.[2] It may be mentioned here that Sir A. Cunningham had identified the city of Māhiṣmatī with the old town of Mandla.[3] But this identification is not convincing.[4]

The city of Māhiṣmatī, according to *Raghuvaṁśa*, was guarded by the Fire God and was encircled by the Revā (i. e., Narmadā) like a girdle round its hip, like ramparts.[5] Maheshwar is a site where a moat might have been made round the city, so that the Narmadā, as it were, formed a girdle round it.

At Maheshwar, we find a large number of Śaiva and Viṣṇu temples, Buddhist stūpas and a continuous chain of moulds on both the banks of the Narmadā, proclaiming the antiquity of the site. Archaeological explorations have shown that the antiquity of the site is to be taken right back to pre-historic period through a proto-historic. A coin bearing the word Mahisati has been recently found from Maheshwar.[6]

MAJHIMIKĀ

Barli Pillar inscription[7] mentions an inhabitant of Majhimikā, (*Skt*. Mādhyamikā). Majhimikā may safely correspond to modern Nagari in the Chitorgarh district in Rajasthan. The attribute *śālimālinī* in the Barli Pillar inscription possibly refers to the rice-fields that surrounded the town. At Mādhyamikā, as we find in the *Mahābhārta*,[8] the people known as Vāṭadhanas had a settlement there.

MALAKEṬAKA

Malakeṭaka is mentioned in Mudhol Plates[9] of Pugavarman. It seems to be identical with Malkhed in the Gulbarga district,

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1. Asiatic Researches, IX, p. 105.
2. Sankalia, H.D., JIH, XLI, pp. 647-80 ; JOI, X, pp. 306-7.
3. *AGI*, Cunningham, p. 559.
4. JIH, XLI, pp. 647 ff.
5. Canto, VI, Vv. 42-43.
6. JNSI, 1955, 951.
7. IA, LVIII, 229, JBRS, XXXVII, 38 ; JBORS XVI, 67-68.
8. *Mahabharata*, II, V. 7. See Motichandra, *Geographical Ec. Studies*. pp. 27-28, 31-32.
9. EI, XXXII, p. 297.

Mysore State. Malakeṭaka is the same as Mānyakheṭa, the renowned capital of the Rāṣṭrakūṭas.

MĀNAPURA

Mānapura, first of all, occurs in Khoh grant of Sarvanātha of 533 A.D.[1] A temple of the goddess Piṣṭapurikādevī is said to have been build at the town of Mānapura in the above mentioned inscription. Dr. Fleet proposed to identify the town of Mānapura with present Manpur near the river Son, about forty-five miles in a south-easterly direction from Uchahra and thirty-two miles north-east of Karitalai.[2]

There is a mention of another Mānapura in Uṇḍikavāṭikā grant[3] of Abhimanyu. Dr. Fleet previously proposed to identify it with Mānapura, in Malwa, twelve miles south-west of Mhow.[4] But later he proposed another place having the same name near Bandhogarh in Rewa district, Madhya Pradesh as a representative of ancient Mānapuram.[5] Professor Mirashi, however, is inclined to identify it with Man—the chief place of the Man sub-division of the Satara district, Maharashtra— through which flows the Māngaṅgā, a tributary of the Bhīmā river.[6] Mānapura seems to be the capital of Abhimanyu, the Rāṣṭrakūta king, and the name of the town seems to be derived from Mānāṅka, the name of the great grandfather of Abhimanyu.

MAṄGALAPURA

Maruturu grant[7] of Pulakeśin II refers to the town of Maṅgalapura. The place is to be located somewhere in Guntur district.

MATHURĀ

Hathigumpha inscription[8] of Khāravela refers to the city called Madhurā, i.e., Mathurā, the famous city of the Śūrasenas. In five other inscriptions[9], four discovered from Mathura or from its neighbourhood and one discovered at Bandhogarh, mention the persons belonging to this city. The mention of the inhabitants of Mathurā in Jaina inscriptions of the Kushana period is a proof of its being the centre of Jainism during that period. The majority of the inscriptions found at Mathurā are Jain in character. An inscription[1] of the time of Candragupta II dated in the year 61 of the Gupta era refers to Śaiva establishments of the Lakulīśa sect in this city.

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[1] CII III, p. 137
[2] CII, III, p. 135.
[3] EI, VIII, p. 165, See Pl. No. 33-37.
[4] IA, XVIII, pp. 223 ff.
[5] *AHD*, Dubreuil p. 77.
[6] ABORI, XXV, p. 42.
[7] *Andhra Pradesh Museum inscriptions*, p. 37.
[8] EI, XX, p. 2.
[9] EI, I, p. 383, II, p. 200 ; XXIV, p. 201, p. 205 ; XXXI, p. 180.

MUSIKANAGARA

Hathigumpha inscription[2] of Khāravela describes a city, the name of which is generally taken as Musikanagara.[3] According to the inscription, the city was situated in the proximity to the river Kaṇhabennā, i.e., Krishna in the South. Dr. K.P. Jayaswal located the city of Musikanagara somewhere on the river Musi, near Golugonda in Andhra Pradesh[4], while Dr. R. D. Banerji identified it with Muziris, a famous port on the western coast.[5] M. K. Dhavalikar has recently identified it with a tiny village Maski, on the river of the same name in the Lingsugur taluq, Raichur district, Mysore State. It is only about fifteen miles as the crow flies to the east of river Krishna.[6] Musikanagara is known to be the capital of Musikas, which are mentioned in the *Mahābhārata*,[7] as well as *Mārkaṇḍeya-purāṇa*.[8] In the *Mahābhārata*, the Musikas are coupled with the Vanavāsikas living in the region of Banawasi.[9]

NAṀDAPURA

The city of Naṁdapura is mentioned in one of the Sanchi Stūpa inscriptions.[10] The place is unidentifiable.

NANDAPURAM

Another city Nandapuram is found in Siripuram

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1. EI, XXI, p. 1 ff.
2. *Op. cit.*
3. EI, XX, pp. 2 ff.
4. ibid, p. 71.
5. ibid, p. 84, note 2.
6. JAS, Bombay, XXXIII, pp. 97 ff.
7. *Mahābhārata*, Bhīṣmaparvan, IX, 366.
8. *Mārkeṇdeya Purāṇa*, Pargiter, p. 366.
9. For details see *Tribes in Ancient India*, B.C. Law, p. 384 ; cf. JRAS, 1922, pp. 161-175.
10. EI, II, p. 329.

Plates[1] of Anantavarman. It has been identified with Nandapuram in old Jeypore estate in Visakhapatnam district in Andhra Pradesh.

NĀNDĪKAḌA

Nāndīkaḍa is mentioned in Bashim Plates[2] of Vindhyaśakti II. It has been identified with Nanded. The name of Nāndīkaḍa shows that the locality stood on the bank (or in the valley) of the Nāndī (modern Mānyad). Nanded, however, stands on the Godavari, at a distance from the course of the Mānyad. To justify the name, we have probably to think that the Nāndī originally joined the Godāvarī, near Nāndīkaḍa.[3]

NANDINAGARA

The place is mentioned in one of the Bharhut inscriptions.[4] If it be the same as Nandigrāma of the *Rāmāyaṇa*, then it must be some town, such as Nundgaon in Uttar Pradesh.

NĀNDĪPURA, NĀNDĪPURĪ

The following inscriptions[5] mention this place :

(1) Kaira Plates of Dadda II, 629 A.D.
(2) Kaira Plates of Dadda II, 634 A.D.
(3) Sankheda Plates of Dadda II, 641 A.D.
(4) Sankheda Plates of Dadda II, 641 A.D.

It was identified by Buhler with an old fort of that name, just outside the Jhadeswar gate to the east of Broach.[6] Pandit Bhagwanlal Indraji, however, suggested that Nāndīpurī was identical with Nandod in the Broach district, situated on the Karjan river in the old Rajpipla State.[7] The statement in the Anjaneri Plates[8] of Jayabhaṭa III that Nāndīpurī-*viṣaya* included the village Toraṇaka (modern Toran, two miles to the north of Nandod) proves the correctness of the suggestion.

NANDISOMA or NANDISOMA-PURA

The place does not occur in any record. Nandsa Yūpa Pillar inscription,[1] however, refers to the king Nandisoma. The similarity of the name of the king with Nandsa, the findspot, gives the impression that the king should have founded the village Nandsa in Sahara district in Rajasthan and the village should have been at that time known by the name Nandisoma or Nandisoma-pura of which Nandsa is the later developed form.

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[1] ibid., XXIV, p. 50.
[2] ibid., XXVI, p. 140.
[3] *cf.* Sircar, D. C., & Bhattacharya, G., EI, XXXV, p. 112.
[4] IA, XXI, p. 237.
[5] CII, IV, pp. 59, 68, 76, 80.
[6] IA, VII, p. 62.
[7] IA, XIII, p. 73.
[8] CII, IV, p. 93.

NANDIVARDHANA

Nandivardhana, with its variants such as Nāndivardhana and Nandīvardhana, occurs in the following inscriptions[2] of the fifth century A.D. :

(1) Poona Plates of Prabhāvatīguptā.
(2) Jamb grant of Pravarasena II.
(3) Belora Plates of Pravarsena II.
(4) Nagardhana Plates of Svāmirāja.
(5) Rithpur Plates of Bhavattavarman.

As suggested by R. B. Hiralal, the city of Nandivardhana is most probably identical with Nagardhan (or Nandardhana), four miles south of Ramtek and twenty-eight miles north of Nagpur.[3] T. A. Wellsted, however, mentions that there are stronger grounds for supposing that at Nandpur, one mile south-east of Nagardhana, we find the remains of the ancient Nandivardhana, and not at Nagardhana.[4] It may be noted here that Nandivardhana of the Rithpur Plates has been identified with Nandur of the Yeotmal taluq in the district of the same name in Maharashtra.[5] Nandivardhana was the capital of the Vākāṭakas, after the death of Pravarasena I. According to the *Sindūra-giri-māhātmya*, Nandivardhana was a holy place.[6]

NĀSIKA

Nāsika, one of the holiest places of the Hindus, finds mention in two Pāṇḍu Leṇa inscriptions, one Kanheri inscription, one Bharhut inscription and in one Bedsa cave inscription.[7] These inscriptions record the gifts of some person or the other hailing from Nāsika, which is known to this day by the same name, i.e., Nasik and is the headquarters of a district having same designation. These records are suggestive of the economic prosperity of the people of Nasik, their organised economic life and devotion to religion. The famous Nasik cave inscription of the region of Vāsiṣṭhīputra Siri Pulumāvi records the gift of a cave for the Bhadāvanīyas by the great queen Gautamī Balaśrī, mother of Śrī Sātakarṇī.[1]

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[1] EI, XXVII, p. 259.

[2] EI, XV, p. 41 ; XXVI, p. 159 ; XXIV, p. 264 ; XXVIII, p. 8, XIX, p. 102.

[3] *Copper-plate inscriptions in C. P. and Berar*, p. 11. See also JBORS, XIX, p. 182 ; JASB, NS, XXVII, p. 58

[4] JASB, NS, XIX, pp. 160-61.

[5] EI, XIX, p. 102.

[6] Mirashi ; *Proceedings of 10th Oriental Conference*, p. 458.

[7] EI, VIII, 92, 93 ; ASWI, IV, 75 ; JASB, NS, XXX, 70.

Nāsikya or Nāsika finds its earliest literary references in Kātyāyana's *Vārtika* and in Patañjali's *Mahābhāṣya*.[2]

Among the earliest archaeological remains is the *caitya* cave dating from the Christian era. Archaeological remains here are associated with the twenty-three Pāṇḍu leṇas, the rock-cut caves, about three hundred feet above the road-level. Recent excavations carry the history of the city of Nasik to the proto-historic times, i.e., the period which ended in about the thirteenth century B.C. The city still retains its importance as a religious centre and a place of pilgrimmage, especially at the Kumbha fair—once in twelve years. Tapobanaka, Tapovana and Panchavaṭī are the sites of importance with a religious background, and these have added to the sanctity of the place.

ṆOACAA

The city of Ṇoacaa is recorded in Taxila Silver scroll inscription of the year 136.[3] The name of the city may correspond to *Skt.* Navācala.[4]

PABHĀSA

Pabhāsa-Tīrtha is mentioned in one of the Karle cave inscriptions.[5] The name is given as Prabhāsatīrtha in Nasik cave inscription[6] of the time of Nahapāna. The latter inscription records the donations given to the Brāhmaṇas by Usavadāta at this holy place. The place is the same as Prabhāsa or Somanātha-pattana in Kathiawar, where the epic legend locates the death of Lord

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1. EI, VIII, 65 ff.
2. VII, I, p. 63.
3. CII, I, i, p. 77.
4. *Select Inscriptions*, p. 130.
5. EI, VII, p. 57.
6. ibid., VIII, p. 78.

Kṛṣṇa. It is frequently mentioned in the Purāṇas.[1]

PĀDĀṆA

Pādāṇīya i.e. an inhabitant of Pādāṇa is mentioned in two Sanchi Stūpa inscriptions.[2] Buhler identified the place Pādāṇa with Parana.[3] Professor Raychaudhuri, however, suggests that Pādāṇa may represent the capital of the Aśmaka country, which was at a place styled Potali, Potana, Podana or Pauḍanya in literature, and which has been identified with Bodhan in Nizamabad district, Andhra Pradesh.[4]

PADDUKKARĀ-DHIṢṬHĀNA

Vilvatti grant[5] of Siṁhavarman mentions the town Paddukkarādhiṣṭhāna. The town has been identified with Padugupadu, about nine miles south by east of Vavveru in the taluq of the same name. There is now a Railway station at this place, which falls on Madras-Calcutta line and within a mile from Konur.

PADMAPURA

The place is noticed in Drug (Mohalla) unfinished Vākāṭaka grant.[6] It has been identified with Padampur, two miles from Amgaon in Bhandara district. It was the last Vākāṭaka capital and the ancestral home of Bhavabhūti. The side of Padampur has yielded a good number of ancient relics, such as the images of Tīrthāṅkara Pārśvanātha and Ṛṣabhanātha and also those of the Paurāṇic gods like Viṣṇu etc.

PALAKKAḌA or PALĀKAṬA

Palakkaḍa or Palākaṭa occurs as the name of the capital of the Pallavas in Uruvupalli grant of Siṁhavarman and in Chura grant of Viṣṇugopavarman.[7] Mr. Burnell identified the city with Palghat, the headquarters of a district.[8] He took Palakkaḍa as the Telugu equivalent of Daśanapura.[1] Both these suggestions have been questioned by the distinguished scholars like Dr. Hultzsch and Dr. Fleet.[2] According to C. R. Krishnamacharlu, Palukuru in Kandukur taluq of the Nellore district might be taken identical with Palakkaḍa or Palākaṭa.[3] This identification is sound enough in as much as we know that the names of the villages, such as Pallava-Bālagopālapuram and Pallava-Bhuvanagirivāri in the vicinity of the Kandukur town point to the association of this tract with the Pallavas.[4]

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[1] *Bhāgavata Purāṇa*, VII, pp. 14,31, X, pp. 45, 38, X, p. 18, X, p. 79, pp. 9-21 X, pp, 36. 2, XI, pp. 6, 35, XI, pp. 30, 6, XI, pp. 30, 10, *Kūrma Purāṇa*, Ch. 30, 45-48, *cf. Agnipurāṇa*, Chapter 109,

[2] EI, II, pp. 102, 113.

[3] Buhler, EI, II, p. 96.

[4] Yazdani, p. 26.

[5] EI, XXIV, p. 301.

[6] ibid., XXII, p. 212.

[7] IA, V, p. 51 ; EI, XXIV, p. 141.

[8] SIP, p. 36, note I.

PALĀŚIKĀ

Following grants[5] of the Kadamba dynasty discovered at Halsi are all dated from the city of Palāśikā :

1. Halsi grant of Kākusthavarman, year 8.
2. Halsi grant of Mṛgeśavarman, year 8.
3. Halsi grant of Ravivarman, year 11.

4-5. Two Halsi grants of Ravivarman.
6-7. Two Halsi grants of Harivarman, year 4 & 5.

The city of Palāśikā is evidently identical with Halsi on the road to Nandigad, in the Bidi taluq of the Belgaum district, Mysore State.

PAṀKTIPURA

Kirukuppatur grant[6] of Kṛṣṇavarman II mentions the city of Paṁktipura. In Kuntagani Plates[7] of Ravivarman, the district of Paṁktipura is mentioned. The city has been identified with modern Hangal in Dharwar district, Mysore State.

PĀṆḌĪPURA

Adur grant[8] of Kīrtivarman I refers to the city of Pāṇḍīpura, which is no other than the site of modern village Adur, about eight miles to the east of Hangal in the Dharwar district, Mysore State. The city is described in the Rāṣṭrakūṭa records of the 9th and the 10th centuries by the same name, but in later inscriptions of the Western Cālukyas and the Kadambas, we find it slightly changed as Pāṇḍiyur. Later on, by the loss of the initial letter, the name of the city adopted the similar form as stands to this day.

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[1] *Op. cit*,

[2] *cf.*, EI, VIII, p. 161 and Dynasties of Kanarese Distts., p. 318, note 12.

[3] EI, XXIV, p. 140.

[4] Postal Directory.

[5] IA, VI, pp. 23, 24, 26, 29, 30, 32.

[6] *Karṇāṭaka Inscriptions*, Vol. II, pp. 1 ff.

[7] EI, XXXII, p. 218.

[8] IA, XI, p. 70.

PĀŚAPURA

The city is referred to in Kattacheruvu Plate[1] of Harivarman. It has been identified with the village Aduru in the East Godavari district. It is to be noted here that Pāśapura can be translated in Telugu as Taduru.

PĀṬALIPUTRA

It occurs as the name of a city in the Rock-edict V and the Sarnath Pillar inscription of Aśoka.[2] Three Bharhut inscriptions[3] also mention the city of Pāṭaliputra. A minister of the time of Candragupta II is mentioned in Udayagiri Cave inscription[4] to be the resident of Pāṭaliputra. Gadhwa Stone inscription[5] also mentions this city.

Pāṭaliputra is the Palibothra of the Greek historians—particularly Megasthenes, and the Pa-lin-fu of the Chinese pilgrims. Megasthenes has left a detailed account of this city, which was built near the confluence of the Gaṅgā, the Son and the Gandak. He informs us that 'this city stretched in the inhabited quarters to an extreme length on each side of eighty stadia, and its breadth was fifteen stadia and that a ditch encompassed it all round, which was six hundred feet in breadth and thirty cubits in depth, and that the wall was crowned with 570 towers and had four and sixty gates'.[6]

The Piṭakas give some information on the early history of Pāṭaliputra. The fortified city was founded by Ajātaśatru on the site of a village Pāṭaligāma in order to repel the Licchavis.[7] Pātañjali, illustrating the use of a certain proposition, says *anuśoṇam pāṭaliputram*, which means, Pāṭaliputra on the Śoṇa.[8] The grammarian seems to have attached more importance to that part of

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1. *Andhra Pradesh Museum Inscriptions*, pp. 246-247.
2. CII, I, pp. 9, 162.
3. IA, XXI, p. 229, p. 235.
4. CII, III, p. 35.
5. ibid., p. 38.
6. *Indika Fragm*. XXVI, *Arrian* X.
7. *Vinaya* I, 226, 230.
8. *Mahābhāṣya*, 1. 1. 2.

the city, which was on the bank of Śoṇa—perhaps the most thickly populated.

During the rule of the Śuṅgas and the Kaṇvas, the city may have fallen a prey to the ferocity of a foreign invasion.[1] But finally it fell victim to the vandalism of the Hūṇas.

According to Fa-hien, the royal palace and the halls in the midst of the city, the walls and the gates and the inlaid sculpture work seemed to be the work of super-human spirits.[2]

During the recent excavation in 1952-53, an inscription was found from a ruined structure engraved *ārogya vihāra* in Mauryan Brahmi. The Ārogya Vihāra may have been some kind of hospital or sanitorium in the neighbourhood of the hall.[3]

Pāṭaliputra had its two other names Puṣpapura and Kusumapura—both meaning the city of the flowers. Puṣpapura is mentioned in Allahabad Stone Pillar inscription[4] of Samudragupta, while Kusumapura is mentioned by Hiuen-tsang.[5]

PERNNAGARA

The name is engraved in Nallala inscription[6] of Durvinīta and Mallohalli grant[7] of the same king. The place has been identified with Pennagara in Salem district in Madras.

PIṢṬAPURA

Ragolu Plates of Śaktivarman, and Tekkali grant of Umavarman both were issued from Piṣṭapura,[8] the royal seat of the Māṭhara dynasty. The city of Piṣṭapura finds further mention in Srungavarapukota Plates of Anantavarman, the ruler of Devarāṣṭra and in Tandivada grant of Pṛthivī Mahārāja.[9] Further in two inscriptions of Pulakeśin, the Cālukya Emperor, the name occurs in one way or other.[10] Aihole inscription of Pulakeśin describes Piṣṭapura as a fortress. It is clear that Piṣṭapura, which is identical with Pithapuram, the chief town of a taluq in the East Godavari district, Andhra Pradesh, occupied an important position in the political history of southern India from the fourth century to the times of the Cālukya reign. Pithapuram contains a Vaiṣṇava temple, at the eastern entrance of which stands a quadrangular stone pillar bearing four inscriptions of different dates.[1]

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[1] EI, XXIII, p. 60, p. 97.
[2] EI, VI, p. 6 ; *Andhra Pradesh Museum Inscriptions* p. 37.
[3] The Indo-Greeks, pp. 81 ff.
[4] *Records of the Western Kingdoms* Ch. XXVII p. 61.
[5] *cf. Historical Geography & Topography of Bihar*, p. 139.
[6] CII, III, p. 6.
[7] *cf.* BRWW, II, p. 83.
[8] MAR, 1924, p. 70.
[9] EC, IX, p. 68.
[10] EI, XII, p. 2 ; XXVIII, p. 302

PITHUḌA or PITHUṀḌA

The name occurs in the Hāthīgumphā inscription[2] of Khāravala. Sylvain Levi identified the city of Pithuḍa with Pitundra-*metropolis*, designated by Ptolemy[3] as the capital of the country of Maisoloi and located in the interior of Maisolia (Machlipatam), between the mouths of Maisolos (Godāvarī) and the Mandas (Mahānadī) nearly at an equal distance from both.[4] B.M. Barua locates it in the interior of Srikakulam and Kaliṅgapatam, towards the course of the river Nāgāvalī, which bears also the name of Languliya.[5] H.C. Raychaudhuri holds that Pitundura was possibly not very far from Vijayapurī of the Nagarjunakonda inscription, which is identical with Amaravati or Bezwada.[6]

According to Hathigumpha inscription, Khāravela flatters himself for having ploughed the soil of Pithuḍa and caused the grassy Jungle of a swamp there to be let out into the Naṁgala or Laṅgala river. After a detailed discussion, B.M. Barua concludes that Pithuḍa was the capital of the former kings of Kaliṅga before the advent of King Nanda of Aṅga-Magadha in Kaliṅga and the reign of kings of the Aira-Meghavāhana dynasty.[7]

In Jain *Uttarādhyayana Sūtra*,[8] there is the mention of Pihuṁḍa as a sea-coast town reminding us at once of Khāravela's Pithuḍa and Ptolemy's Pitundar. In this text, the sea-faring merchants are represented as going by boat from Campā to Pihuṁḍa in the days of Mahāvīra.

POKSARA, i.e., PUṢKARA TĪRTHA

One of the Nasik cave inscriptions of Uṣavadāta tells us that Uṣavadāta went to Poksara tanks, bathed and gave three thousand

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1. EI, IV, pp. 32 ff.
2. EI, XX, p. 79 ; IHQ, XIV, p. 467.
3. VII, I, p. 93.
4. IA, 1926, p. 145.
5. *Old Brāhmī Inscriptions*, p. 197.
6. EHD, Yazdani, p. 56.
7. *Old Brahmi Inscriptions*, p. 201.
8. Section XXI.

cows and a village in donation.[1] Poksara is certainly the Puṣkara tīrtha, a celebrated place of pilgrimmage of the Hindus. It is now called Pokhara and is seven miles north of Ajmer in Rajasthan. There are five principal temples at this place, dedicated to Brahmā, Sāvitrī, Badarīnārāyaṇa, Varāha and Śiva. The town is picturesquely situated on the lake with hills on three sides.[2] The *Bṛhat-saṁhitā* mentions it.[3]

Pokhara occurs in five Sanchi stūpa inscriptions also.[4]

POṢA PURA

The scions of Poṣa-pura are mentioned in Ara inscription[5] of the year 41. The city is identical with modern Peshawar, now in Pakistan. At a distance of seventeen miles north-east of Peshawar lies the ancient ruins of Puṣkalāvatī, the ancient capital of Gandhāra country and which is represented now by a huge mound of great height at Charsadda. Hiuen-tsang in his accounts of travel refers to both the places, that is Peshawar and Puṣkalāvatī.[6]

PRABHĀSA

See *s. v.* Pabhāsa.

PRASANNAPURA

Prasanna-pura is described as a city decorated with the series of gardens and forests in Mallar Plates of Vyāghrarāja.[7] The city was situated on the banks of the river Niḍilā. The river and the city mentioned above have not been identified so far. It is certain, however, that the city stood in the neighbourhood of modern Sirpur. It appears to have been named after the king Prasanna or Prasanna-mātrā of Śarabha-pura.

PRATIṢṬHĀNA

Pratiṭhāna, (*Skt.* Pratiṣṭhāna) with its variants such as Patiṭhāna and Pātiṭhāna is found in two Pitalkhora inscriptions,[8] and in three Sanchi Stūpa inscriptions.[1] Poona Plates[2] of Prabhāvatīguptā also mention the city called Pratiṣṭhāna. The ancient site of Pratiṣṭhāna is represented by Paithon on the northern bank of the river Godavari, in the Aurangabad district of Maharashtra. The city might be associated with Petenikas of the Aśokan inscriptions, who are identified with Paiṭhaṇikas or the inhabitants of Paiṭhaṇa on the Godāvarī. According to the author of Periplus, the city Paethana was situated at a distance of twenty days journey to the south of Barygaza, identified with Broach. From Paithon great quantity of Onyx-stones were imported to Barygaza. According to Ptolemy, it (Baithana) was the capital of Sirotolemaious representing the Sanskrit Śrī-Pulomāvi of the Nasik cave inscriptions.

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[1] EI, VIII, p. 78.
[2] B.C. Law, *Historical Geography*, p. 327.
[3] *Bṛhat Saṁīhitā*, XVI, v. 31.
[4] EI, II, pp. 108, 388.
[5] CII, II, i, p. 1965.
[6] Watters, *On Tuan Chwang*, pp. 365-72.
[7] EI, XXXIV, p. 49.
[8] ASWI, IV, p. 83.

According to the Jaina tradition, Sātavāhana defeated Vikramāditya of Ujjayinī and made himself the king of Pratiṣṭhānapura.[3]

PRAVARAPURA

The place is referred to in the following inscriptions[4] of the Vākāṭaka dynasty :

1. Chammak grant of Pravarasena II.
2. Pattan Plate of Pravarasena II.
3. Dudia Plates of Pravarasena II.

Rai Bahadur K. N. Dikshit, first of all, suggested in a note added to Mr. T. A. Wellsted's article[5] that Pravara-pura may be identical with Pawnar, situated at a distance of six miles from Wardha on Nagpur-Wardha road, on the right bank of the Dhama river. Later, Dr. Mirashi supported the view on the basis of the numerous finds of the sculptures of the Gupta age from the village Pawnar, which has a strong old fort surrounded on three sides by the river Dhama, which serves as a moat.[6] The name of the city indicates that it was founded by Pravarasena II. It appears that king Pravarasena II shifted his capital from Nandivardhana to the newly built town after ruling atleast for eleven years from Nandivardhana. It has been suggested that Pravara-pura had its ano-

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[1] EI, II, pp. 98, 104, 387.

[2] EI, XV, p. 39.

[3] Law, B.C., *Some Jaina Canonical Sūtras*, p. 185.

[4] ASWI, IV, p. 120, CII, III, p. 236 ; EI, XXIII, p. 85, Ei, III, p. 260.

[5] JASB, NS, XXIX, pp. 159 ff.

[6] *Studies in Indology*, Vol. I, pp. 272 ff.

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ther name Pravara-nagara which we get now in its changed form of Pawnar.

PRAYĀGA

Some of the inscriptions discovered at Bhita near Prayāga (Allahabad) mention the following kings, who were associated with Prayāga :

(1) Mahārāja Gautamiputra Śrīśivamegha.
(2) Rājan Vāsiṣṭhiputra Bhīmasena of 2nd or 3rd century A.D.
(3) Mahārāja Gautamīputra Vṛṣadhvaja of the 3rd or 4th century A.D.[1]

The Aphsad stone inscription[2] of Ādityasena tells us that Kumāragupta, who won victory over the Maukhari king Īśānavarman, performed religious suicide at Prayāga. Prayāga finds mention in Rithpur Plates of Bhavattavarman also.[3]

In the *Rāmāyaṇa*,[4] *Mahābhārata*,[5] *Sauryapurāṇa*[6] and in the *Raghuvaṁśa*,[7] the *saṅgama* of the Gaṅgā and the Yamunā and sometimes with Sarasvatī is mentioned at this holy city of Prayāga. Hiuen-tsang refers to the practice of sacrificing one's life before a Brahmanical temple situated in the middle of the city, due north of the pillar of Aśoka and Samudragupta.[8] Harṣa's assemblies at Prayāga, every five years, speak of the religious sanctity of the place and the benevolent attitude of the emperor.

PṚṢṬHA-PURA

It occurs in Bombay Asiatic Society grant[9] of Dharasena II. The place is unidentifiable.

PUṆḌRA-VARDHANA or PUḌA-NAGALA

Mahasthan Fragmentary Stone plaque inscription[10] of the third or fourth century B.C. makes the earliest epigraphic reference to Puḍanagala, i.e., the city of Puṇḍranagara or Puṇḍravardhana. The inscription refers to the distribution of paddy from the royal granary, under the supervision of the *Māhamātra* of Puṇḍranagara as a remedial measure to alleviate the distress of a famine. The distinct mention of Puṇḍranagara in this inscription confirms its identification with Mahasthan-garh, seven miles north of Bogra, in the Bogra district.[1]

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[1] *Gupta Empire*, R. K. Mookerjee, p. 13.
[2] CII, III, p. 203.
[3] EI, XIX, p. 102.
[4] Ayodhyākāṇḍa, sarga 54, Vs. 2-6.
[5] Ch. 82, Vs. pp. 125-128.
[6] Ch. 67, V. 16.
[7] XIII, pp. 54-57.
[8] Watters, *On Yuan Chwang*, p. 362.
[9] IA, VIII, p. 303.
[10] EI, XXI, p. 85.

Puṇḍravardhana is mentioned as one of the seats of the Jain Pontiffs in Paharpur grant[2] of 478 A.D. Kalaikuri copper-plate inscription[3] of 438-9 A.D. refers to some inhabitant of this city while in Sultanpur copper-plate inscription[4] of 438-9 A.D., the city itself has been mentioned. The city of Puṇḍravardhana was the headquarters of the country known as Puṇḍravardhana-*bhukti*, which finds mention in five copper-plate inscriptions[5] of 5th-6th century A.D., discovered at Damodarpur.

One of the Sanchi Stūpa inscriptions[6] records the name of the city as Puñavaḍhana.

A burnt clay figure of a female deity belonging to the Śuṅga period and found at Mahasthangarh[7] helps us to confirm the fact that Mahasthan represents one of the earliest city-sites of Bengal. It has been suggested that the Maroundae of Ptolemy[8] were the Puṇḍras, who had their headquarters at the city of Puṇḍravardhana.[9] For other details see Puṇḍravardhana-*bhukti*. Chapter II (p. 24).

PURĪ

Aihole inscription of Pulakeśin II (634 A.D.) informs us that Pulakeśin, the Cālukya king besieged Purī, the fortune of the Western sea.[10] The exact identity of Purī is uncertain. It was the chief town of the Northern Koṅkaṇa from the time of early Cālukyas.

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[1] ASR, XV, pp. 104 ff.
[2] EI, XX, p. 61
[3] IHQ, XIX, p. 22.
[4] EI, XV, pp. 130 ff.
[5] EI, XIV, pp. 1300 ff.
[6] EI, II, p. 108.
[7] ASI., A.R., 1930-34, p. 128.
[8] VII, ii, p. 14.
[9] Sircar, D.C., *Studies in the Geography*, p. 175.
[10] EI, VI, p. 6.

In the light of the Alberuni's statement about the capital of Koṅkaṇa, it has been suggested that the ancient site of Purī should be looked for at or near modern Thana, the chief town of the district of the same name in Maharashtra.[1]

PUṢKARAṆA

The Susunia Rock Inscription of Candravarman refers to Puṣkaraṇa[2], which is modern Pokhrana,[3] on the Damodar river in the Bankura district, about twenty-five miles east of the Susunia hill, which was the seat of administration of the Candravarman. It may be mentioned here that Late Mahāmahopādhyāya Haraprasāda Śāstrī had previously suggested that Puṣkaraṇa is identical with Pokharan in Jodhpur district,[4] but later evidences, particularly those concerned with the site of the village Pokharana (Bankura district), which abounds in mounds formed by the ruined heaps of older habitation, seem to have finally settled the question of its identification.

PUṢKARĪ

The city of Puṣkarī occurs in the following two inscriptions[5] of the sixth century A.D. :

1. Podagarh inscription of Bhavadatta.
2. Kesaribada Plates of Arthapati Bhaṭṭāraka.

The place has been identified with Podagarh in Koraput district of Orissa.[6]

Puṣkarī was the chief centre of the kings of the Nala dynasty. *Vāyu* and *Brahmāṇḍa-purāṇa* say that the descendants of Nala would rule in Kosala. This Kosala must be the country to the north-west of Kolab upto the valley of Tel river. Podagarh is situated in this above mentioned tract. As suggested by G. Ramdas, Puṣkarī may be identified with Vidura, the capital of Niṣadha or Kosala, according to the Purāṇas.[7]

PUṢPAPURA

See *s.v.* Pāṭaliputra (p. 93).

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[1] *EHD*, Yazdani, p. 60.
[2] EI, XIII, p. 133.
[3] *cf.* ASI, AR, 1927-28, p. 188.
[4] EI, XII, p. 315.
[5] EI, XXI, p. 155 ; XXVIII, p. 16.
[6] *cf.* JBRS, XXXIII, pp. 7 ff.
[7] ibid.

RĀJAGAHA

Hathigumpha Inscription[1] of Khāravela mentions the city, Rājagaha, modern Rajgir, about fourteen miles south-west of the town of Bihar Sharif in the Bihar sub-division of Patna district. It is a little over forty miles, as the crow flies south-east of Patna and about six miles south of ancient site of Nalanda. The antiquity of Rājagṛha is borne out by literature and corroborated by the archaeological sources. Pali & Prakrit literature speaks of its power, prosperity and magnificence in the life-time of Buddha and Mahāvīra.[2] They also inform us that Magadha had a long rivalry with Aṅga and Vaiśālī and consequently her capital Rājagṛha had been formerly subjugated by the Aṅgas.[3] Out of various names, Vasumatī,[4] Magadhapura, Bārhadrathapura[5] and Rājagṛha etc., Girivraja[6] seems to be the earliest name of Rajgir, keeping in view the site of the old city encircled by five hills, which are now crowded with Jain temples, built of old material.[7] The Buddhist tradition claims that Aśoka erected a stūpa and a pillar with elephant capital, but in none of the excavations so far, undertaken, any distinctive Mauryan ruins have been discovered.[8] In the beginning of the fifth century, Fa-Hien found the valley of Rajgir quite desolate and even two centuries later when Hiuen-tsang visited it, the conditions were not much different. Majumdar, on the basis of Hiuen-tsang, thinks that the old city had two separate divisions, the Palace city, and the Moutain city.[9] For detailed accounts of Son-bhandara cave and Vaibhara Hill *vide* the article of Śānti Mukhopādhyāya (IHQ, XXXVII, 105) and for other details, see *The Antiquarian Remains in Bihar*, D. R. Patil, 432 ff.

RĀMAGIRI

Rāmagiri is referred to in Rithpur copper-plate inscription[10] of Prabhāvatīguptā. The inscription purports to have issued from the temple *Pādamūla* of Rāmacandra, who is mentioned as Rāmagiri-*svāmi*, i.e., the Lord of Rāmagiri. The Poona grant[1] of Prabhāvatīguptā is said to have been offered first to this temple of Lord (of Rāmagiri) and then to the particular Ācāryas. It seems that the footprints of Rāmacandra established in the temple dedicated to Him were in worship in Rāmagiri in the fifth century A.D. Meghadūta describes the Āśrama on the Rāmagiri being sanctified by the ablutions of Sītā.[2] The place was surrounded by the shady trees, extensive and dense jungle and reddish stones. Wilson[3] identified Rāmagiri with Ramtek, a taluq town of Nagpur district, forty-two kilometres north of Nagpur, three miles from Nandardhan, the capital of the Vākāṭakas. Mr. K.B. Pathak, however, suggested that Rāmagiri should be identified with Ramgarh hills in Suguja district, Madhya Pradesh,[4] owing to its extreme proximity to Āmrakūṭa or Amarakaṇṭaka as specified in the *Meghadūta*. Recently Mr. Venkataramayya has attempted to support the view of Mr. Pathak on the evidence of the available details of the site of above mentioned caves.[5] Dr. Mirashi, however, is the staunch supporter of the view sponsored by Mr. Wilson. Taking literary, epigraphical and monumental sources together, he concludes that Ramtek has better claims than any other site to be the representative of ancient Rāmagiri.[6] We can summarise his views as follow : 'that the footprints of Rāmacandra still continue to be in worship at Ramtek. There is still a small pool of water where Sītā is said to have used to take her bath. The surroundings of Ramtek are in close confirmity to those mentioned in the *Meghadūta*. Seoni-Chhapra Plataeu and Amarwada, the representatives of the Māla country and Āmrakūṭa hill, are situated in exactness to the distance, direction and description in comparison to Ramtek. Moreover, the name Rāmagiri occurs in a stone inscription[7] of Rāmacandra Yādava of the 13th century A.D. discovered at Ramtek.' As regards the sculptures at Ramgarh hills, Dr. Mirashi is of the view that the so-called images of Rāma and Sītā are in actual those of Balarāma and

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[1] EI, XX, p. 79.
[2] *Divyāvadāna*, p. 307.
[3] *Manual of Buddhism*, p. 166.
[4] *Rāmāyaṇa* Bālakāṇḍa, Vs. 32-8.
[5] *Mahābhārata II*, Vs. 20, 30 and 24-44.
[6] *Sārattha Pakasini*, II, Vs. 159.
[7] IHQ, XXXVII, p. 107.
[8] *The Antiquarian Remains in Bihar*, pp. 433-34.
[9] JASB, 1949, pp. 165-80.
[10] JPASB, NS, XX, p. 58.

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[1] EI, XV, p. 41 ff.
[2] *Pūrvamegha*, v. I.
[3] Wilson's *Meghaduta*, v. I, note ; IA, LIII, p. 48.
[4] Kālidāsa's *Meghadūta*, ed. K. B. Pathak, 1916, p. 71.
[5] JIH, XLI, pp. 68-92.
[6] ibid., XLII, pp. 131-143.
[7] EI, XXVI, 7f.

Revatī.

RAUHĪTAKA

The name occurs in the *Praśasti* of Lākhā Maṇḍal at Madha.[1] It may be gathered from *Rājataraṅgiṇī*[2] that Rauhītaka is the name of a town and a district in Northern India. It probably corresponds, as Dr. Buhler[3] suggested, to the modern town of Rohtak, the headquarters of a district in Haryana State, forty-three miles north-east of Delhi.

ŚAILAPURA

The city is noticed in two Belora inscriptions[4] of Pravarasena II. It has been identified with Salbardi situated in the midst of hills about fifteen miles east of Ladki. It is an ancient place containing old caves and hot springs.

SAJAYATA

Sajayata, i.e., Sañjayantī is mentioned in Banavāsī inscription[5] of Viṇhukaḍa Sātakaṇṇi. The place is located at Banavāsī, also known as Jayantī and Vaijayantī. Professor Hema Chandra Raychaudhuri, however, suggests that Sanjan in Thana district is modern representative of Sañjayantī.[6]

SAMĀPĀ

The city of Samāpā is mentioned in two separate Rock edicts[7] of Aśoka, discovered from Jaugada, Ganjam district, Orrisa, in the vicinity of which the ancient city is said to have been located. In Mauryan times, South-Western Kaliṅga had its headquarters at this place. The Jaugada inscription is addressed to the district officers and city magistrate of Samāpā.

SAṀGAPURĪ

The name appears in Navalakhi grant[8] of Śīlāditya I. It has

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1. EI., I, 14.
2. *Rājataraṅgiṇi*, IV, 11-12.
3. El, I, p. 14, f.n.1.
4. ibid., XXIV, pp. 265-66.
5. ibid., XXXIV, p. 242.
6. *AHD*, Yazdani, p. 55.
7. CII, I, p. 216.
8. EI, XI, p. 179.

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been identified with Shahpur near Junagadh.

SAṀJAYAPURA

Nagarjunikanda inscription[1] of the time of Vasuṣeṇa records the name of the city called Saṁjaya-pura. The place is located at Salour, a mart, placed by Ptolemy[2] in the Land of Pandion (Pāṇḍya).

SAṄGAMAPURA

It finds mention in Keregalur Plates of Mādhava II. It was situated in Sendraka-*viṣaya*.[3] The name denotes that it was a town at the confluence. It may be identified either with Kudli at the confluence of the Tuṅga and the Bhadrā rivers in Shimoga district, or with Kudlur, where the Honnuhole receives a tributary in Chamarajanagar taluq, or with Harihar, where the Tuṅgabhadrā receives Haridrāvatī.

ŚĀNTANAPURA

The place occurs in Varansi Plates[4] of Harirāja of the 5th or 6th century A.D. As suggested by Rao Bahadur K. N. Dikshit, it may be identical with Satna, the headquarters of Satna district in Madhya Pradesh.[5]

ŚARABHAPURA

The following inscriptions[6] record the name of the city called Śarabha-pura :

1. Arang Plate of Jayarāja.
2. Mallar Plates of Jayarāja, yr. 5.
3. Mallar Plates of Jayarāja, yr. 9.
4. Sarangarh Plates of Sudevarāja, yr. 7.
5. Sirpur Plates of Sudevarāja, yr. 7.
6. Raipur Plates of Sudevarāja, yr. 10.
7. Arang Plates of Sudevarāja.
8. Khariar Plates of Sudevarāja.

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[1] EI, XXXIV, p. 203.

[2] VII, i, p. 11.

[3] MAR, 1930, p. 115.

[4] *Proceedings of 12th Oriental Conference*, p. 593.

[5] ibid., p. 591.

[6] CII, III, p. 193 ; EI, XXXIII, p. 157 ; XXXIV, p. 29 ; IX, p. 283 ; XXXI, p. 103 ; CII, III, p. 190 ; EI, XXIII, p. 20 ; IX, p. 172 ; IHQ, X, p. 101 ; XIX, p. 145.

9. Sirpur damaged Plates of Sudevarāja.
10. Pipardula Plates of Narendra.

The exact identity of Śarabha-pura is uncertain. Mr. L. P. Pandeya, previously, identified Śarabha-pura with the village Sarappur or Sarapgarh, the headquarters of a Zamindari tract by that name in the Gangpur Feudatory State,[1] but later on he himself left this claim on account of the scarcity of evidences in support of Sarappur being an ancient town. He suggested a new identification of Śarabha-pura with Sarabha or Sarwa near the town of Sheorinarayrn in the Bilaspur district, Madhya Pradesh.[2] Dr. Stenkonow held that Śarabha-pura is identical with Sarabhavaram in the Chodavaram division, ten miles east from the bank of the Godavari and twenty miles from Rajahmundry.[3] Late Dr. R. L. Mitter was in favour of taking Sambalpur as the representative town of ancient Śarabhapura.[4] Mr. Hira Lal, however, suggested that Śarabha-pura was the other name of Śri-pura imposed by the victor in honour of his memory.[5]

SELA-PURA

It may be identical with Śailapura of Belora inscriptions of Pravarasena II mentioned above (p. 103). Sela-pura occurs in one of the Bharhut inscriptions.[6]

SERIYA-PURA

This name also occurs in one of the Bharhut inscriptions.[7] It seems that Seriya-pura was an important port on the western coast of India. The *Serivanija-Jātaka*[8] mentions a kingdom by the name of Seri.

ŚIBIPURA or ŚIVIPURA

Śibi-pura or Śivi-pura, the ancient capital of the Śibis is mentioned in the Shorkot inscription.[9] It may be safely inferred that the mound of Shorkot in Jhang district (now in Pakistan) makes

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1. *Proceedings of 5th Oriental Conference*, p. 461.
2. IHQ, XV, p. 475.
3. EI, XIII, p. 108.
4. *cf. Proceedings of 5th Oriental Conference*, p. 461.
5. ibid., p. 461.
6. *Barhut inscriptions*, Barua and Sinha, p. 16.
7. ibid., p. 32.
8. FN. 3.
9. EI, XVI, p. 15.

the site of the ancient city. Cunningham rightly notes that the original name of the place was Śiva-pura, which was gradually contracted to Shor. Kot has been added to it in the same way as has happened with Sialkot, Pathankot and Nagarkot etc.[1] Cunningham also says that the foundation of the city is attributed to a fabulous Rājā Shor, of which nothing is known but the name.[2] The antiquity of Shorkot may be ascertained approximately by the Indo-Scythian copper coins found in its ruins. From these coins it has been inferred that Shorkot was in a flourishing state, during the sway of the Indo-Scythians, or from B. C. 126 down to A.D. 250, or perhaps later.[3] Hiuen-tsang refers to the central district of Punjab, Po-la-fa-to, which according to Cunningham corresponds to Śoravatī, representative of the region of Shorkot.[4] The *Bodhisattvakalpalatā*[5] of Kṣemendra mentions the city of Śivavatī, which is near to Śoravatī. The Purāṇas mention Śivapauras, the inhabitants of the city of Śivapura, the same as Śivipura.[6]

SIṀHA-, SĪHA-, SINGHA-PURA

The city of Siṁha-pura is mentioned as the capital of *Kaliṅgādhipatis* in the fourth and fifth centuries A.D. in the following records[7] :

1. Babbili grant of Caṇḍavarman.
2. Komarti Plates of Caṇḍavarman.
3. Madras Museum Plates of Anantaśaktivarman.
4. Bṛhatproṣṭha grant of Umavarman.
5. Ningodi grant of Prabhañjanavarman.
6. Pedda-dugam Plates of Śatrudaman.

The city is located at Singupuram lying near Srikakulam in the present day taluq and district of the same name in Andhra Pradesh.[8] In Buddhist chronical *Mahāvaṁśa*[9] composed about the fifth century A.D., is mentioned Sīha-pura as the name of the city situated in the Lāḷa country, i.e. Rāḍha. This Sīha-pura is probably different from Siṁha-pura mentioned in the *Mahāvaṁśa* as the capital of Kaliṅga.[1]

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[1] EI, XVI, p. 17.
[2] AGI, p. 173.
[3] ibid., pp. 174-5.
[4] ibid., pp. 171-72.
[5] 91st Pallava.
[6] Sircar,D.C., *Studies in Geography*, p. 61.
[7] EI, XXVII, p. 35 ; ibid., IV, p. 144, ibid., XXVIII, p. 235 ; ibid., XII, p. 5 ; ibid., XXX, p. 117 ; ibid., XXXI, p. 92.
[8] EI, IV, p. 143.
[9] VI, pp. 35 ff.

SIṀHAPURA

Another place called by the same name, i.e., Siṁha-pura is mentioned in the following records[2] :

1. Palitana Plates of Dhruvasena I, Gupta yr. 210.
2. Kathiawar Plates of Dhruvasena I.
3. Grant of Dharasena IV.

It has been identified with Sihor in the sub-division of the same name of Bhavanagar district.

ŚRĀVASTĪ, SĀVASTI

The place is mentioned in the following inscriptions[3] :

1. Sohgaura Plate of the 3rd century B.C.
2. Saheth-Maheth Image Inscription.
3. Saheth-Maheth Stone inscription of Devaputra Kaniṣka or Huviṣka.

Saheth-Maheth is the modern equivalent of the ancient site of Śrāvastī.[4] The entire site lies on the borders of Gonda and Bahraich districts on the road from Gonda to Ekona. Five miles from the latter, there is a fine rest-house from where a small road bifurcates towards the east, and at a distance of more than a kilometre lie the ruins of the old city. Saheth and Maheth are two district sites, one and a half furlong apart from each other. Maheth represents the site of ancient city of Śrāvastī, while Saheth, the site of Jetavana, a place where the image of Bodhisattva is considered to have been installed.[5] The identification of Śrāvastī with Saheth-Maheth was confirmed by the discovery of a colossal Bodhisattva inscribed image in a shrine at Saheth. The inscription on the image states that the statue was set up at Śrāvastī in the Kosambakuṭī at the Lord's walking place.[6] Formerly, Smith identified Śrāvastī with Charda, forty miles

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[1] *cf.* Sircar, D.C. *Studies in Geography*, p. 138.

[2] EI, XI, p. 111 ; ibid., XVII, p. 110 ; JBBRAS, X, p. 79.

[3] EI, XXII, p. 2, ABORI, XI, p. 32, IHQ, X, pp. 54 ff. JRAS, 1907, p. 522 ; JASB, XXXIX, p. 130, LXVII, p. 278, EI, VIII, p. 181 ; EI, IX, p. 291.

[4] *cf.* ASR, I, pp. 330 ff. ; XI, pp. 78 ff. ; JASB, LXII, p. 290.

[5] JASB, LXII, p. 286.

[6] EI, VIII, p. 181.

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north-west of Saheth-Maheth,[1] but by the discovery of the inscription[2] of Govindacandra of 1128 A.D , the identity of Śrāvastī with Saheth-Maheth has been made quite certain.

According to *Buddhaghosa*, Sāvatthi was so called because here the sage Sāvattha lived. According to *Papañcasūdāni*,[3] however, the city was so called as it contained everything required by human being. But according to the *Viṣṇu-purāṇa*[4] version, it was founded by a king of the solar race after his name. Śrāvastī, the Candrikāpurī of the Jainas, was sacred to them, being the birthplace of the third *tīrthāṅkara* Candraprabhānātha.[5] *Harṣacarita* (Chapter V) mentions Śrutavarmā, the ruler of Śravastī. Fa-hien[6] and Hiuen-tsang[7] have also noticed this place in the fifth and the seventh centuries A.D.

ŚREṆYAKA

Salri inscription[8] of Caṇḍeśvara-Hastin records this name. The place has been located at Salri, the ramnant of the city Bhaṭaśālīpurī.

ŚRĪPURA

The following inscriptions of Śarabhapurīya dynasty as well as of the dynasty of Pāṇḍuvaṁśīs had been issued from Śrīpura :

1. Kauvatala Plates[9] of Sudevarāja.
2. Thakurdiya Plates[10] of Pravararāja.
3. Mallar Plates[11] of Pravararāja.
4. Rajim copper-plate inscription[12] of Tīvaradeva.
5. Adhabhara Plates[13] of Nannarāja.
6. Sirpur stone inscription[14] of Śivagupta.

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[1] JRAS, 1900, p. 9.
[2] JASB, LXVII, p. 290, Vogel, ASR, 1907-8, pp. 131-32.
[3] I, pp. 59-60.
[4] Chapter II, Aṁśa, p. 4.
[5] *Jaina Harivaṁsapurāṇa*, p. 717.
[6] Legge, *Travels of Fa-hien*, pp. 55-56.
[7] Watters, *On Yuan-Chwang*, I, 377, II, p. 200.
[8] EI, XXXV, p. 68.
[9] EI, XXXI, p. 315.
[10] ibid., XXII, p. 22.
[11] EI, XXXIV, p. 52 ; JIH, XXXVII, p. 265.
[12] CII, III, p. 294.
[13] EI, XXXI, p. 220.
[14] IA, XVIII, p. 180.

Śrīpura is identical with modern Sirpur in Raipur district of Madhya Pradesh, about forty miles east by north from Raipur.[1]

Another Śrīpura is mentioned in Koroshanda grant[2] of Viśākhavarman, the ruler of Kaliṅga. It may be identical with Siripuram in Viśākhapatnam district, three miles south of the Nāgāvalī river.[3] The Bhūmikhaṇḍa of the *Padma-purāṇa* mentions the city as situated in Kaliṅga. The question of its connection with Sirpur about forty miles east by north from Raipur must await further discoveries for a solution.

ŚRĪ-VARDHAMĀNAKOṬĪ

The city of Śrīvardhamānakoṭī is recorded in Banskhera Plate[4] of Harṣa. It was situated possibly in Aṅgadīya-*viṣaya*. The place has not been identified so far.

STHĀNA-KUNDŪRA

On the Talagunda pillar inscription[5] of Kākusthavarman is engraved the name of the city called Sthāna-kundūra. In Talgunda temple inscription[6] of Ravivarman's mother Prabhāvatī, Sthāna-kuñjapura-tīrtha is mentioned. The latter is most probably identical with the former, which again is identical with modern Talagunda in Shikarpur taluq of the Shimoga district, Mysore State.

ŚŪRPĀRAKA, SOPĀRAKA

The famous city of Śūrpāraka is called Sopāraka in two Karle and one Nanaghat inscriptions,[7] Sopāraga in two Kanheri inscriptions,[8] and Śorpāraga in Nasik cave inscription[9] of Uṣavadāta. On the evidence of Sopara Rock edict, the antiquity of Śūrpāraka can be traced to the third century B.C. Śūrpāraka is identical with Sopara, in the Thana district, about forty miles north-west of Bassein and thirty-seven miles north of Bombay.[10] The old landing place is still shown on a low mound about fifty yards east of the Bhatela lake to the east of the town.

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[1] EI, XXIII, p. 119.
[2] ibid., XXI, p. 24.
[3] EI, XXI, p. 24.
[4] ibid., IV, p. 210.
[5] ibid., VIII, p. 33.
[6] MAR, 1911, p. 33.
[7] EI, VII, pp: 54-55 ; ASWI, V, p. 64.
[8] ASWI, V, p. 78, p. 82.
[9] EI, VIII, p. 78.
[10] *cf.* JBBRAS, XV, p. 272.

The inhabitants of Śūrpāraka wore pious donors as almost all the inscriptions mentioned above refer to the donations made by the people of Śūrpāraka.

Among foreign references, the earliest and the most important is its identity with the Ophir of Solomon made by Benfey and Reinand.[1] Ptolemy refers among the Ariake Ports a Supara between Nusaripa and Simylla. The author of Periplus of Erythreaean Sea notices Ouppara as a local mart between Barygaza and Kalliena. The early Pali texts refer to a brisk trade between Suppāraka (Sopara) and Suvarṇabhūmi (Lower Burma and Malay islands).[2] It was the capital of Aparānta. The Purāṇas place Śūrparaka in the west,[3] but the *Mahābhārata* locates it in the south.[4] According to the *Mahābhārata*, Pāṇḍavas rested at this holy place on their way to Prabhāsa.[5] The *Mahāvaṁśa* refers to the port of Suppāraka,[6] while the *Dīpavaṁśa* tells how the people of Suppārā helped seven hundred passengers whose ship had lost her way and reached the port of Suppārā.[7]

Śūrpāraka is the name of a country (*deśa*), a district (*āhāra*) as well as of a city. The country of Śūrpāraka is said to have been made for Jamadagni's son (Paraśurāma) on the sea-shore by the sea-God himself.[8] The famous Rāmatīrtha at Śūrpāraka is mentioned in the Vanaparva of the *Mahābhārata* as well as in Nasik cave inscription of Uṣavadāta. The district (*āhāra*) of Sopāraka is mentioned in one of the Kanheri cave inscriptions.

ŚVETAKA

The city is described in Parlakimedi grant[9] of Jayavarmadeva and Svalpa Velūre grant[10] of Anantavarman. It has been located at Chikati Zamindari in the Sompeta taluq of Ganjam district,

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1. See McCrindle's *Periplus*, p. 127 ; Also BG. XV, p. 317.
2. *cf. Majjhim*, III, p. 268 ; *Saṁyutta*, IV, pp. 61 ff.
3. *Mārkaṇḍeya Purāṇa*, Ch. 57, *Brahma*, Ch. 27, v. 58.
4. Sabha Parva, XXX, V. 1169 ; Vana Parva, LXXXVIII, V. 8337.
5. Vana Parva, Ch. 118.
6. *Mahāvaṁṣa*, VI, V. 46.
7. *Dīpavaṁśa*, IX, *verses* 15-16.
8. *Mahābhārata*, XII, V. 49, V. 67.
9. EI, XXIII, p. 263.
10. EI, XXIV, p. 134.

Orissa.[1]

TAGARA

The earliest epigraphic reference to the city of Tagara is found in Hyderabad grant[2] of Pulakeśin II. The city, later on, finds several mentions in the inscriptions of Śilāhāra dynasty. Tagara has been variously identified with Junnar,[3] Dharur,[4] Devagiri, Ter (or Thair)[5] and Nagram.[6] Fleet's identification of Tagara with Ter or Thair is generally accepted. Ter lies in Naldrug taluq of Osmanabad district in Maharashtra, ninety-five miles south-east from Paithon (in Aurangabad district) and twelve miles to the north of Osmanabad. Md. Abdul Aziz, however, proposes a new identification, which seems to be more sound as compared with the accounts given by Ptolemy and Arian. He identifies it with Nagram, a small village in Sironcha taluq of the Chanda district in Maharashtra, at the confluence of the rivers Pranhit and Godavari and situated about two hundred fifty miles right to the east of Paithon.[7]

Periplus regards Tagara as a city of special importance. From this place, ordinary cotton, mallow coloured cotton, many sorts of muslins, and other articles of local production were carried down on wagons to Barygaza.[8] Ptolemy places it to the north-east of Paithon and the author of *Periplus* to the east of it at at a distance of ten days journey.

TAKṢAŚILĀ

Takṣaśilā with its variants Takhasilā, Takhaśilā and Takṣilā occurs in the following records :

1. First Separate Rock edict[9] of Aśoka.
2. Taxila Copper-plate inscription[10] of Patika.
3. Texila Silver Scroll inscription.[11]

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[1] JOR, XI, p. 58.
[2] IA, VI, p. 73.
[3] BG, XVI, iii, p. 181 : IA, XIII, p. 366.
[4] BG, XIII, ii, p. 423, n. 4.
[5] JRAS, 1901, pp. 537 ff.
[6] JASB, NS, XV, pp. 1 ff.
[7] ibid.
[8] *Classical Account of India*, p. 304.
[9] CII, I, p. 216.
[10] EI, IV, p. 56, CII, II, i, p. 28.
[11] CII, II, i, p. 77.

4. Taxila vase inscription.[1]
5. Mathura Lion capital inscription.[2]

Moreover, Besnagar Garuḍa Pillar inscription of Heliodoros mentions the Greek Ambassador as the inhabitant of Takhkhasilā, i.e., Takṣaśilā.[3] The city of Takṣaśilā is identical with Taxila, now in West Pakistan, twenty-two miles north-west of Rawalpindi. The remains of Takṣaśilā lie immediately to the east and north-east of the Saraikala Railway junction in the valley of their Haro. These remains having three successive, but ancient sites, Bhir mound, Sirkap and Sirsukh, represent the ancient, Greek and Kushāṇa phases of political history of this city. Cunningham says that the site of Taxila is found near Shah-Dheri, just a mile to the north-east of Kala-ka-Sarai in the extensive ruins of a fortified city around which atleast fifty-five stūpas, twenty-eight monasteries and nine temples were found.

The city of Takṣaśilā figures prominently in the story regarding the recitation of the *Mahābhārata*. It was at this city that Janamejaya heard from Vaiśampāyana the famous story of the *Mahābhārata*.[4] We find remarkable coincidence between the strī-parva of the *Mahābhārata* and the second part of the Besnagar inscription.[5] It seems that Heliodoros of Taxila actually heard and utilised the teaching of the great Epic.

The city of Takṣaślā was the capital of the Gandhāra country.

TALĀPURA

Talā-pura or Tālā-pura is mentioned in Nirmand grant[6] of Samudraṣena. It was situated in the vicinity of Nirmand in Kullu district of Himachal Pradesh.

TOSALĪ

First two separate rock-edicts found at Dhauli are addressed to the *Mahāmātras* at Tosalī.[7] The place Tosalī is also mentioned in the Nagarjunakond inscription of Virapurisadata.[8] It presumably occupied the same site today as that of Dhauli in the Puri district, Orissa; the transformation of Tosalī into Dhauli being not a phonetic impossibility.[1] The rulers of the Vigraha dynasty had their capital at the ancient city of Tosalī.[2] The place has been identified with Toslei of Ptolemy.[3] It is arroneously stated there to have been situated beyond the Gaṅgā river.

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[1] CII, II, i, p. 87 ; EI, VIII, pp. 296-97.
[2] JASBL, X, p. 37.
[3] JRAS, 1909, 1089, JHBRAS, XXIII, 104, *Select Inscriptions*, p. 90.
[4] *Mahābhārata*, XVIII, 5, pp. 30-34.
[5] *cf*. *Studies in Indian Antiquities*, pp. 16 ff.
[6] CII, III, p. 289.
[7] CII, I, pp. 213, 216.
[8] EI, XX, p. 22.

TRI-PARVATA

Devagiri grant[4] of Devavarman records the name of the city called Triparvata. The city has been identified with Devagiri or with Trigiri or Tegur in the Dharwar district. Some of the scholars equate it with Murgod in the Belgaum district in Mysore State.[5]

TRIVARA-NAGARA

The following grants refer to this city :

1. Ipur Plates[6] of Mādhavavarman.
2. Polamuru Plates[7] of Mādhavavarman.

Trivara-nagara appears to mean, the city of king Trivara. A king named Trivara has been mentioned in the Kondedda grant[8] of Śailodbhava king Dharmarāja. A king named Tīvara is found in the line of the Pāṇḍvas of Kosala, who had their capital at Śrīpura.[9] It is possible that king Trivara or Tīvara mentioned above had founded the city called Trivara-nagara. Grants of Mādhavavarman mention the young women living in the several excellent palaces of Trivaranagara.

TUMBA-VANA

Six votive inscriptions[10] on Sanchi Stūpa commemorate the donations made by the inhabitants of Tumba-vana. Tumain inscription[11] of 435 A.D. mentions the building of a shining temple at Tumbavana. The ancient site of Tumain and some of its monu-

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[1] S. Levi, *Pre-Aryan and Pre-Dravidian India*, trans. by P. Bagchi, p. 68.
[2] EI, XXVIII, p. 331.
[3] VII, 2, p. 231 ; *cf*. JASB, VII, p. 449.
[4] IA, VII, pp. 33, 34.
[5] *cf*. EHD, Yazdani, p. 60.
[6] EI, XVII, p. 336.
[7] JAHRS, VI, p. 20.
[8] EI, XIX, p. 267.
[9] See Rajim and Baloda grants, CII, III, p. 291 ff. and EI, VII, p. 10 ff.
[10] EI, II, pp. 99, 384, 392.
[11] EI, XXVI, p. 117.

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mental and sculptural antiquities can be traced to fourth-fifth centuries A.D.[1] Tumba-vana finds mention in the *Bṛhatsaṁhitā*[2] of Varāha-mihira. According to the statement of *Buddhaghoṣa*, Tumba-vana would be the step between Vidishā and Kauśāmbī on the route from Gonarda towards the Yamunā.[3] Purāṇas mention the people Turaminas and the Tumburas, which may represent the inhabitants of Tumba-vana.[4]

UCCAŚṚṄGĪ

Halsi grant[5] of Harivarman refers to the above mentioned city. Uccaśṛṅgī has been identified with Uchchangidurga situated about three miles to the east of Molkalmuri in the Dodderi taluq of the Chitaldrug district, Mysore State.[6] Uccaśṛṅgī is called Ucchṛṅgī in Shimoga Plates[7] of Māndhātārāja and in Dumaya Plates[8] of Ravimahārāja. It was the capital of the Nolambavāḍī—thirty-two thousand province under the Pāṇḍyas and probably under the Pallavas before them.

UCCE-NAGARA

Ucce-nagara is mentioned in a Mathura Jain inscription.[9] It has been identified with Bulandshahr near the Kālī-nadī in the alluvial plain, i.e., Doab between the Gaṅgā and Yumunā in the Meerut division.[10] The town was famous by the name of Baraṇa or Barana also.

UJENI, UJJAYINĪ

First separate Rock edict (Dhauli version)[11] of Aśoka refers to the city called Ujeni. A royal prince was deputed here as his Viceroy by king Aśoka. Nasik cave inscription of Uṣavadāta refers to the city of Ujeni as one of the different places where one hundred thousand Brahmanas dine by the charities of Uṣavadāta.[1] Thirty-two votive inscriptions[2] on Sanchi stūpa refer to the donors, who hail from Ujeni. One Nagarjunakond Āyaka pillar inscription[3] mentions some inhabitants of Ujeni. Abhona Plates[4] of Śaṅkaragaṇa of 595 A.D. and Virdi Plates[5] of Kharagraha I of 616 A.D. mention the victorious town by the name of Ujjayinī. Śravaṇa-Belgola epitaph[6] of the seventh century A.D. describes the city with the names Ujjayinī and Viśālā both. It says that Bhadrabāhu II (B.C. 53) announced at Ujjain a period of difficulty lasting for twelve years. The city described as Ujeni or Ujjayinī in the inscriptions is modern Ujjain, the district headquarters in Madhya Pradesh. It was situated on the river Śiprā.

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[1] ibid.

[2] XIV, p. 12.

[3] See *Paramattha-jotikā*, commentary on *Suttanipāta*, p. 194.

[4] *Studies in Geography* by D. C. Sircar, p. 32, n.4, p. 35, n.1.

[5] IA, VI, p. 30.

[6] *Bombay Gazetteer*, I, ii, 285 n.

[7] MAR, 1911, 32.

[8] MAR, 1943, 49.

[9] EI, I, 383.

[10] *cf.* Chaudhuri, S.B., *Ethnic settlements in Ancient India*, 54.

[11] CII, I, 215.

Ujjayinī was the scene of activity of Kālidāsa, whose dramas were performed here on the occasion of the spring festival at the royal court. The *Dīpavaṁśa* ascribes its foundation to Accutagāmi. The importance of the city of Ujjayinī as a commercial link with the ports on western coasts is noted by the author of Periplus, and Ptolemy associates it with Caṣṭana.[7]

UKHASIRI-VAḌHAMĀNA

The place is mentioned in three Ghantasala inscriptions.[8] It seems to be identical with Ghantasala. Ptolemy mentions Bardamana among the inland towns of the Maisoloi. The position assigned by Ptolemy to Bardamana is 136° 15 E, 15° 15 N. This renders it difficult to identify his Bardamana with Ukhasiri-vaḍhamāna. Another alternative would be to connect Ukhasiri-vaḍhamāna with Kantasola and to explain it as a territorial division, in which the emporium was situated.[9]

URVARAPURA

The name is inscribed in Mathura Lion capital.[10] The place is unidentifiable.

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[1] EI, VIII, p. 85.

[2] EI, II, pp. 100, 104, 105, 107, 372, 373, 374, 380, 381.

[3] EI, XX, p. 19.

[4] EI, IX, p. 297.

[5] *Proceedings of 7th Oriental Conference*, p. 667.

[6] EI, IV, p. 27.

[7] *cf. The Classical Accounts of India*, pp. 302, 312, 373, 379.

[8] EI, XXVII, p. 3.

[9] Vogel, J. Ph., EI, XXVII, p. 2.

[10] CII, II, i, p. 48.

VALABHĪ

Valabhī is mentioned in the forty-six inscriptions[1] of the Maitraka dynasty dating from 502 A.D. to 645 A.D. It is identical with Vala or Valabhipur, the taluq headquarters in the Bhavanagar district in Gujarat State. This small town is situated on the Bhavanagar-Ahmedabad road at a distance of forty kilometres north-west of Bhavanagar. It can be approached from the Dhola junction of the Western Railway, from where it lies at a distance of about ten kilometres. The area around the town of Valabhipur formed a small high plataeu and it was situated between two arms of the river Ghelo. The area looked like *valabhī*, i.e., roof, and thus, this is an example of a situation where geographical phenomena seems to have been the cause of giving the name to the area concerned.[2]

VALKHA

The city of Valkha is mentioned in Indore Plate of Svāmidāsa, as well as in the Indore Plate of Bhuluṇḍa and in Sirpur Plate of Rudradāsa.[3] As suggested by R.B.K.N. Dikshit, it may be identical with Bahal in the Chalisgaon taluq in East Khandesh district, Maharashtra State.[4] According to Dr. Mirashi, however, Valkha is same as Vaghli, about six miles north-east of Chalisgoan in East Khandesh district, on the Bombay-Bhusaval line.[5] Vaghli is an old place containing three ancient temples and some old Sanskrit inscriptions.[6] One of these inscriptions describes Vaghli as the capital of a feudatory royal family which originally hailed from Valabhī.[7]

VANAVĀSĪ or VANAVĀSA

The following inscriptions[8] describe the city called Vanavāsa or Vanavāsī :

1. Nagarjunakond inscription of Vīrapurisadāta.
2. Nagarjunakond inscription of Ābhīra Vasuṣeṇa.

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[1] *Ancient History of Saurashtra* by K. J. Virji, pp. 262 ff. Nos. 1-7, 9-12, 15-25, 27, 32-34, 36-37, 39, 44, 46-48, 50, 51, 54 ; EI, XXXI, p. 302 ; EI, XXXV, p. 284.

[2] *cf.* JOI, XIV, pp. 240-51.

[3] CII, IV, pp. 7, 9, 11.

[4] *ibid*., p. 7, note 3.

[5] ABORI, XXV, p. 162.

[6] *Khandesh District Gazetteer*, p. 478.

[7] EI, II, pp. 221 ff.

[8] EI, XXXIV, p. 203 ; IA, VI, p. 73 ; EI, VI, p. 6.

3. Hyderabad grant of Pulakeśin II.
4. Aihole inscription of Pulakeśin II.

The city of Vanavāsī is known as Vejayantī, in one of the Karle inscriptions and in Nasik cave inscription of Lord of Venākaṭaka, Gotamiputa Siri Sadakaṇi.[1] The Nasik grant is issued from the military camp of Vejayantī. Aihole inscription describes Vanavāsī as a place, which has for a girdle the rows of singing *haṁsas* that play on the light waves of the Varadā river. The city by her wealth rivalled the city of the gods. Vanavāsī is identical with Vanavasi in Shimoga district of Mysore State.

Ptolemy draws a distinction between Byzantium, a market town on the coast and Bandouasoi, an island city.[2] It is possible that foreigners did not always understand the distinction between Vaijayantī-Banavāsī in the interior on the banks of the river Varadā, and its fort which may have laid somewhere on the west coast and bore the same name.

VAṬA

The following inscriptions[3] refer to the city called Vaṭa :

(1) Vasantgarh inscription of Varmalāta of 625 A.D.

(2) Samoli inscription of the time of Śīlāditya, 646 A.D.

The city is identical with Vasantagarh in Sirohi district, Rajasthan, six miles from Samoli. It was the capital of a feudatory of king Varmalāta. *Kṣemārya* temple mentioned in Vasantgarh inscription is the same as the temple of *Khamela-mātā* at Vasantgarh.

VAṬA-NAGARA

It occurs in Vadner Plates[4] of Buddha-rāja of 609 A.D. It has been identified with Vadner in the Chandvad taluq of the Nasik district.[5] Vadner Plates also mention the sub-division of Vaṭanagara.[6] Vani-Dindori Plates of Govinda III mention Vaṭanagara-*viṣaya*.[7] In this way, Vaṭanagara was the chief town of the *bhoga* and the *viṣaya* named after it.

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[1] ASWI, IV, p. 90, EI, VII, p. 48 ; EI, VIII, p. 7.

[2] *cf. The Classical Accounts of India*, pp. 256, 305.

[3] EI, IX, p. 187 ; ibid., XX, p. 99.

[4] CII, IV, p. 50.

[5] ibid.

[6] IA, XI, pp. 156 ff.

[7] ibid., XI, p. 159.

VĀTĀPĪ

The following inscriptions record the name of the city of Vātāpī :

1. Badami inscription[1] of 543 A.D.
2. Badami Boulder inscription.[2]
3. Badami stone inscription.[3]
4. Aihole inscription[4] of Pulakeśin II, 634 A.D.
5. Hyderabad grant[5] of Pulakeśin II.
6. Nerur grant[6] of Pulakeśin II.
7. Chiplun Plates[7] of Pulakeśin II.

The city of Vātāpī is represented by modern Badami, sixty-five miles south of Bijapur, in Mysore State. It lay picturesquely at the mouth of a ravine between two rocky hills on its north and south. About three miles from the city flowed the Malaprabhā, which falls into Krishna at Kapilā-Saṅgama.

Vātāpī is the first city, which may claim the distinction of being the capital of a great empire after the passing away of the Sātavāhanas. Badami inscription of 543 A.D. records the making of the best hill of Vātāpī into an unconquerable fortress. In Aihole inscription, it is represented as a newly married woman. In Chiplun Plates, Kīrtivarman I is described as the first maker of Vātāpī.

VAṬA-PŪRAKA

Seoni grant[8] of Pravarasena II mentions the town of Vaṭa-pūraka. The town was situated in the sub-division (*bhoga*) of Bennākārpara. It has been located at Vadgaon, near Bamhani, situated within twenty to thirty miles from the right bank of the Waingaṅgā.

VATSAGULMA

The Bashim grant of Vindhyaśakti II as well as India Office Plate of Devasena mention the city Vatsagulma or Vatsyagulma.[9]

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[1] *Karnataka Inscriptions* Vol. II, p. 4.
[2] IA, IX, p. 100.
[3] *Karnataka Inscriptions*, Vol. I, p. 2.
[4] EI, VI, 4, p. 6.
[5] IA, VI, p. 73,
[6] ibid., VIII, p. 44.
[7] EI, III, p. 51.
[8] CII, III, p. 246, See Plates XVIII & XIX.
[9] EI, XXVI, p. 151 ; NIA, II, p. 180.

It is probably identical with Bashim, the chief town of the Washin taluq of the Akola district in Maharashtra.[1] Bashim lies on the Khandwa-Purna section of the central railway. It is one hundred six kilometres from Akola and situated between Ajanta Range and the river Peṅgaṅgā. It is regarded as a holy place. As many as one hundred eight Tīrthas associated with different Gods and sages are said to be there at this place.[2]

Sarvasena chose Vatsagulma as capital of his separate Vākāṭaka kingdom. He wrote alongwith other *gāthās* the Prakrit Kāvya, *Hari-vijaya*. From his time onwards down to the period of Rāja-Śekhara, Prakrit poetry of high standard continued to be produced in the city of Vatsagulma. This kind of practice gave birth to a particular style which is named as *Vacchomi* by Rājaśekhara in the opening verse of his Prakrit Play *Karpūra-Mañjarī*[3]. The *Kāmasūtra* of Vātsyāyana mentions Vatsagulmakas, the people of Vatsagulma.[4] The *Jayamaṅgalā* commentary on the *Kāmasūtra* gives some information about the derivation of Vatsagulma, the name of a country. According to this commentary, the country was known as Vatsagulma, because the two princes of Dakṣiṇāpatha, Vatsa and Gulma, had settled it.[5] In the local *Māhātmya*, however, it is stated that a sage Vatsa by his severe austerities made an assemblate (*gulma*) of the gods come down and settle in the vicinity of his place of residence, which since then came to be known as Vatsagulma. The importance of Vatsagulma as a centre of culture is suggested by Rājaśekhara. In his rhetorical work *Kāvyamīmāṁsa* (third chapter), the mythical *Kāvyapurṣa* is said to have married the *sāhitya-vidyādharī* at Vatsagulma in Vidarbha, which is the pleasure-resort of the God of Love.

VEDISA or VIDIŚĀ

The modern city Vidisha is mentioned by the name Vedisa in several Sanchi Stūpa inscriptions and Bharhut inscriptions.[6] Vadner Plates of Buddharāja (608 A.D.) use the term *Vaidiśa-vāsaka* for Vidiśā.[7] According to the Purāṇas, *Vaidiśa* was situated on the bank of river Vidiśā, emerging from the Pāripātra mountain.[1] The name Vidiśā or Vaidiśa is connected with the river Vidiśā, which is identical with modern Bes. The old city is now represented with Besnagar, situated in the fork of the Bes and the Betwa (Vetravatī), within two miles of Vidisha, the district headquarters in the Madhya Pradesh. It lies at a distance of twenty-six miles north-east of Bhopal.

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[1] *cf.* EI, XXVI, p. 151.

[2] *Akola district Gazetteer*, p. 322.

[3] *Karpūra-Mañjarī*, act I, v. 1.

[4] V. 6, v. 35.

[5] *Kāmasūtra* (Nirnaya Sagar edition), p. 295.

[6] Luders list Nos. 254, 273, 500, 521-25, 712, 780, 784, 813, 835, 884 ; EI, II, pp. 101, 390, 392 ; IA, XXI, pp. 229, 234, 236.

[7] CII, IV, p. 49.

Vidiśā is mentioned in the *Rāmāyana*,[2] *Mahābhārata*[3] and the Purāṇas.[4] According to the *Mahābhārata*, the city was the capital of the Daśārṇa country, which is represented by East Malwa and Bhopal. According to the *Mahāvaṁśa*,[5] it lay at a distance of fifty *yojanas* from Pāṭaliputra. As described in the *Rāmāyaṇa*,[6] this city was given to Śatrughna by Rāmachandra. Kālidāsa mentions the city of Vidiśā in his three famous works. the *Meghadūta*,[7] *Mālavikagnimitra*[8] and *Raghuvaṁśa*.[9] While describing the route of the cloud messenger in his work *Meghadūta*, Kālidāsa notices the country of Daśārṇa, in which direction lay the well-known capital city of Vidiśā on the Vetravatī. The *Mālavikāgnimitra* refers to the love of Agnimitra, king of Vidiśā and a Viceroy of his father Puṣyamitra, for Mālavikā, a princess of Vidarbha, living at his courts in disguise. According to the *Raghuvaṁśa*, Subāhu, a son of Śatrughna was put in charge of Vidiśā. A Sanchi record refers to the carving done by the Vidiśā workers in ivory known as *Dantakaras*. Many other inscriptions record donations of pious men and women, devotees, monks and nuns, and thus shed light to the religious character of the people of this place. Donors from this place contributed also towards the setting up of the Buddhist edifices.

Vidiśā was also a centre of Vaiṣṇavism. The famous Besnagar Column record narrates its errection, surmounted by Garuḍa, in honour of Kṛṣṇa-Vāsudeva by the Greek Ambassador.

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[1] *cf.* Law, B.C., *Geography of Early Buddhism*, p. 3.

[2] Uttarakāṇda, Ch. 121.

[3] Ādiparva, CXIII, v, 4449. Vanaparva LXIX, v. 2707-8 ; Udyoga parva, CXC-CXCIII ; Bhīṣmaparva, IX, v. 348, v. 350, v. 363.

[4] *Garuḍapurāṇa*, ch. 7, sl. 34-35.

[5] vs. 98-99.

[6] Ch. 121.

[7] I, Vs. 24, 25, 28.

[8] Act V, v. 20.

[9] XV, v. 36.

VEJAYAṀTĪ

vide s.v. Vanavāsī (pp. 116 f).

VEṀGĪ

The victorious city of Veṅgīpura is described in the following inscriptions[1] dating between 320 A.D. and 450 A.D. :

1. Ellore Plates of Devavarman.
2. Kanteru grant of Nandivarman I.
3. Kanukollu Plates of Nandivarman I.
4. Kollair Plate of Nandivarman II.
5. Peddavegi grant of Nandivarman II.
6. Kanteru grant of Skandavarman.
7. Dharikatur grant of Acaṇḍavarman.

An examination of the ruins of Veṁgī, which are found at and near Pedda-Vegi, a village seven miles north of Ellora, West Godavari district and about nine miles to the north-west of the Kolleru lake bring to our minds what an extensive and powerful city it must have been in its palmy days. At present, we see near its ruins two hamlets Pedavegi and Chinavegi. Five miles to the south-east, lies the village of Dendalūru, ancient Lendalūra with its hamlets of Ganganagudem and Senagudem closely.[2] In ancient times, all these villages might have comprised the rich and powerful city of Vengipura.

Veṁgīpura possibly represents the Benagouron of Ptolemy, the seat of the Salakenoi or Śālaṅkāyanas. If this identification be accepted, the antiquity of the city may be carried back to the second century A.D.

VIJAYAPALLĪ-VĀṬAKA

The place is mentioned in the Pandhurna grant[3] of Pravarasena II. It has been identified with Bijagor, on the left bank of the river Kanhan, four miles in the north from Multai, Chhindwara road, in Madhya Pradesh.

VIJAYAPURA

Vijaya-pura or Vijaya-purī is the name of a town mentioned in the following inscriptions :

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[1] EI, IX, p. 59, JAHRS, V, p. 31 ; EI, XXXI, p. 4 ; IA, V, 175 ; JAHRS, I, p. 92 ; EI, XXV, p. 46 ; ibid, XXXVI, p. 5.

[2] IA, XX, p. 93.

[3] *Vākāṭaka Rājavaṁśa*, p. 209.

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1. Amaravati Buddhist stone inscription.[1]
2. Nagarjunakonda Inscription[2] of the time of Ehuvula Cāntamūla, year 8.
3. Nagarjunakonda Inscription[3] of the time of Ehuvula Cāntamūla, year 24.
4. Nagarjunakonda Fragmentary inscription.[4]
5. Nagarjunakonda Second Apsidal Temple Inscription.[5]
6. Andhavaram Plates[5] of Anantaśaktivarman.
7. Kheda grant[7] of Cālukya Vijayarāja, year 394.

According to the Nāgārjunakoṇḍa inscriptions, Vijayapura was situated at Śrīparvata. As suggested by Professor H. C. Raychaudhuri,[8] it may be identical with the famous city of Bezwada in Andhra Pradesh.

VINDHYAPURĪ

Mallasarul grant[9] of Vijayasena refers to this town. The place is unidentifiable.

VĪRAPURA

One of the Amaravati sculpture inscription[10] records Vīra-pura as the name of a city of Andhra Pradesh. The place is unidentifiable.

YAŚAPURA

Yaśapura-*mārga*, i.e., the road leading to Yaśa-pura, occurs in Patna Museum Plate[11] of Pravarasena II. The town Yaśa-pura should be traced in the Balaghat district, Madhya Pradesh.

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[1] ASSI, I, Burgess, p. 85.
[2] EI, XXXV, p. 9.
[3] EI, XXXV, p. 12.
[4] ibid., p. 19. It gives Vicayapura.
[5] EI, XX, p. 22.
[6] EI, XXVIII, p. 78.
[7] IA, VII, p. 248.
[8] *EHD*, Yazdani, p. 60.
[9] EI, XXIII, p. 159.
[10] *Tree and Serpent Worship*, 1873, 262.
[11] *Vākāṭaka Rājavaṁśa*, p. 215.

CHAPTER III

THE VILLAGES

The villages, generally, are called *grāma* in Sanskrit inscriptions. Prakrit inscriptions, however, give a little changed form *gāma*. The term *grāmaka* is another expression, which was used to denote a smaller village or a hamlet. In the inscriptions of the South, the terms *grāma* and *grāmaka* are in some cases replaced by the terms *pallī* and *pallikā*. The villages were made in ancient times *agrahāras* by allowing the donees to have the priority or the first charge on the produce of the land, which was previously given to the king. The donees were exempted by the kings, the donors from certain liabilities (*prihāras*), and, instead, provided with certain facilities.

The terms mentioned above and many other similar terms, such as *pada*, *padra*, *padraka*, *vāḍa*, *vāṭa*, *vāṭaka*, *kheṭa*, *kheṭaka*, *pāṭaka*, *pāṭalikā*, *vallī*, and *vallikā* etc., denoting the sense of a village or a hamlet, are, in many cases, associated with the names of the villages so as to become the ending part of the different place-names. We find, moreover, the place-names ending in *giri* or *parvata*, denoting a mountain. The names of the holy places end with *tīrtha*. Places with their names ending in *vana*, *patha*, *gartā*, *putaka*, *viraka*, *hālī*, *gohālī* and *sthāna* are also known to us from the epigraphic sources. Some of the names ending in *vāsaka* meaning, a place of residence, are already mentioned in the second chapter of the cities, but a few others are incorporated here, keeping in view the possibility of the grant being issued from smaller places encamped by the king.[1]

Inscriptions throw light on the location of the villages in different ways. Firstly, they communicate us an idea about the country, the division and the sub-division to which these villages belonged. It may be recalled here that the villages in certain cases were separated from their original divisions and connected with

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[1] See Appendix showing the lists of the place-names ending with the alike terms.

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other divisions. The village Bṛhatproṣṭhā, for example, is said to have been given, having separated it from Dantayavāgu division and having joined it to the group of villages known as Ṣaḍviṁśadagrahāra, i.e., thirty-six *agrahāras*, in such a way that it must be mentioned henceforth in connection with this division[1].

Secondly, the inscriptions provide information regarding the boundaries of the donated villages. Generally, we are informed about the different villages situated in the four directions of the granted places. Sometimes we also get information about the rivers on the banks of which these villages stood and sometimes about other things such as trees, fields, wells and gardens etc.

The villages have, in many cases, been identified with the places wherefrom the grants have been recovered. However, this policy cannot be adopted in all cases due to the possibility of the transformation of the land-grants from one place to another and owing to the probability of shifting of the donees.

Some of the villages mentioned in the votive inscriptions belonged to the places wherefrom the donors hailed. These villages sometimes lie in the vicinity of the site of the *vihāra* or temple and sometimes at a distant place. It becomes sometimes difficult to propose an identification in the cases where the donee's places happen to be situated far from the sites of donation.

In matters of identification, the evidence of archaeological finds is quite weighty. But it is not available in many cases. Indian literature as well as Greek and Chinese sources even do not help us much in this matter. That is why, most of the suggestions regarding identifications are based on the phonological effinities of the ancient and the modern names of the places.

There is another aspect of this problem also. Some of the ancient villages might have at present ceased to exist. The places situated on the bank of a river may have fallen a prey to the current of the river itself. In such or similar circumstances, we cannot always expect that some ruins reminiscent of the existence of those villages should have forthcome or would be forthcoming in future. Thus many of the place-names would always remain untraceable.

Now follows the description of 877 villages, the names of which have been taken from different inscriptions.

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[1] EI, XII, p. 5.

ABA

Aba, the etymon of the adjective *abeyaka*, occurs in two Sāñchī Stūpa inscriptions of the second century A.D.[1] The place may be identified with any one of the seven villages known by the name of Ambagam and Ambagaon, situated in the neighbourhood of Sanchi in Madhya Pradesh.[2]

ABHIRŪPĀ[3]

The place should be traced in the Nellore district, Andhra Pradesh.

ABULĀMĀ

This name is found in one of the Karle cave inscriptions of third century A.D.[4] The place is unidentifiable so far.

ACAVAḌA or ACAVAṬĀ

Four Sanchi Stūpa inscriptions of the third century A.D. refer to this place.[5] It is not identifiable so far.

AḌAYARA

The village *Aḍayara* was situated in Sarephāhāra-*viṣaya*.[6] For the identification of the *viṣaya*, *vide supra* Chapter I (p. 34).

AGASTIKĀ-*GRAHĀRA*

Agastikā-*grahāra* finds mention in two Nogāwā Plates[7] of Dhruvasena II. The donated village may be identified with Agesthi, four miles north of Nogawa.[8]

ĀGHĀAKASĀ

Kol inscription[9] mentions a villager who hailed from Āghāa-

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1. EI, II, p. 98, v. 102.
2. *Gazetteer of India & Pakistan, Army Headquarters*, Vol. I, p. 27.
3. *cf.* Cendalūr Plates of Kumāraviṣṇu II, EI, VIII, p. 235.
4. EI, VII, p. 72, ASWI, IV, p. 98.
5. EI, II, pp. 106, 378.
6. *cf.* Soro Plates of Somadatta, EI, XXIII, p. 202.
7. EI, VIII, pp. 93, 98.
8. Virji, J.K., *Ancient History of Saurashtra*, p. 293.
9. ASWI, IV, p. 89.

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kasā, *Skt.* Āghātakarṣa. The place is unidentifiable so far.

AJA-KARṆA

The place has been located at Ajangāon, four miles south-east from Tigaon in Chhindwara district, Madhya Pradesh.[1]

ĀJANĀVA

The name occurs in a Sanchi Stūpa inscription.[2] The place is not identifiable.

ĀKĀSA-PADDA

Ākāsa-padda is mentioned in Bashim Plates[3] of Vindhyaśakti II. It was situated near Tākālakkhoppaka and it lay on the road leading towards North from Nāndīkaḍa. Mirashi[4] seems to be right by identifying Ākāsapadda with Asund, situated about seven miles to the West of Takaligohan, which lies on the road connecting Nanded (Nāndīkaḍa) with Bashim.

ĀKHASA-VĀḌA

Ākhasa-vāḍa is mentioned in Amrāvatī Buddhist sculpture inscription.[5] The name is similar to Ākāsa-padda mentioned above.

ĀKI

It appears in the Tuṇḍīgrāma grant[6] of Vikramendra III. The place should be located in Guntur district, Andhra Pradesh.

AKOṬṬAKA

The place has been identified with modern Akādīa, near Dhasā, lying about two miles to the west of Valabhipur in Bhavanagar district.[7]

AKROLAKA

Pāliṭāṇā Plates[8] of Dhruvasena I record Akrolaka as the name

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1. *cf.* Pandhurna grant of Pravarasena II, *Vākāṭaka Rājavaṁśa*, p. 209.
2. EI, II, p. 399.
3. IHQ, XVII, p. 112 ; EI, XXVI, p. 151.
4. EI, XXVI, p. 151.
5. *Tree and Serpent Worship*, 1872, p. 262.
6. EI, XXXVI, p. 12.
7. *cf.* Palitana grant of Dhruvasena I, Bhārtīya Vidyā, VI, p. 248.
8. EI, XI, p. 113.

of a donee's residence. The village has been identified with Aklera, about twenty miles from Palitana in Bhavnagar district.[1]

ALANDA-TĪRTHA

The holy place Alanda-tīrtha is described in Satara grant[2] of Viṣṇuvardhana I. The village was situated on the south bank of the Bhīmarathī, on the north of Aṇopalya-agrahāra in Śrīnilaya-*bhoga*. Ball G. Shastree identified it with Alandi, about twelve miles north of Poona and situated on the north bank of Indrāyaṇī, a tributary of Bhīmā.[3] This identification is not in accordance with the description of the village given in the inscription. The village Alandatīrtha should be located somewhere on the southern bank of the river Bhīmā. It may be mentioned here that Fleet proposed to identify Alanda-tīrtha with Alundah, situated on the bank of Śivagaṅgā, a tributary of the Nīrā, which again flows into the Bhīmā.[4]

ALAṆIVAÑCI

The place[5] is to be located near Devanuru, situated about fifteen miles south-west of Talavanapura in the Karenad subdivision.

ALATTŪR, ALANTŪRA

The following grants of rulers of the Gaṅga dynasty refer to the city mentioned above :

1. Mallohalli grant[6] of Durvinīta.
2. Nallala grant[7] of Durvinīta.
3. Bedirur grant[8] of Bhū-vikrama.

The place is to be located in Coimbatore district, Madras.

ALAVŪRA

The name is found in Durmāya Plates[9] of Ravi-*mahārāja*. The place should be located in the Holalkere taluq of the Chitaldrug

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[1] Virji, *Ancient History of Saurashtra* p. 293.
[2] IA, XIX, p. 309 ; JBBRAS, II, p. 11.
[3] JBBRAS, II, 2.
[4] Fleet, *Dynasties of Kanarese Districts*, 357.
[5] occurrs in Harihara grant ofViśṇugopa, IA, VII 173.
[6] EC, IX, p. 90.
[7] MAR, 1924, p. 70.
[8] ibid., 1925, p. 85.
[9] ibid., 1943, p. 49.

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district, Mysore.

AMĀKĀRAKŪPA

The place was situated in Hastavaprā-*hāra* in Surāṣṭra.[1] It should be located in the Bhavnagar district, Gujarat.

AMALA-PAUTIKA-GRĀMA

The village is mentioned in Vappaghoṣavāṭa grant[2] of Jayanāga. The place is unidentifiable.

AMAṆIYA

Keregalur Plate[3] of Mādhava II describes the village Amaṇiya as situated in Sendraka-*viṣaya*. For the identification of Sendsaka-*viṣaya*, *vide* chapter I, Western Deccan (p. 49).

AMBA-GRĀMA

It was situated in Devagrāma-*viṣaya*, in Koṅgoda-*maṇḍala*.[4] The place should be located in Ganjam district, Orissa.

AMBILĀ-GRAHĀRA

It occurs in Nandapur grant[5] of Gupta year 169. The place is unidentifiable so far.

ĀMBLODA

Āmbloda appears in Bhumarā stone pillar inscription[6] of Hastin and Sarvanātha. It is identical with Bhumarā about nine miles to the north-west of Ucaharā in Satnā district of Madhya Pradesh.

ĀMRA-GARTĀ

Goras grant[7] of Dhruvasena II refers to this place. The place remains untraceable so far.

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1. *cf*. Bhavnagar grant of Dharasena III, EI, XXI, p. 183 ; JBBRAS, NS, III, p. 186.
2. EI, XVIII, p. 63.
3. MAR, 1930. p. 116.
4. EI, XXX, p. 268.
5. EI, XXIII, p. 54.
6. CII, III, p. 111.
7. JBBRAS, NS, Vol. I, p. 56.

ĀMRA-GARTIKĀ

The place is mentioned in Mallasarul Copper-plate[1] of Vijayasena. It may be identical with Ambahula to the south of Mallasarul, the findspot, in Burdwan district, W. Bengal.

ĀMRAKĀ

It is mentioned in Pārḍi Plates[2] of Dahrasena. The place may be identical with Āmbraka-nagara mentioned in Varanasi Plates[3] of Harirāja. Āmbraka-nagara has been identified with Sārnāth.[4] If Āmrakā is not identical with Āmbraka-nagara, then it should be identified with any one of the villages having the name Ambachh or Āmbāchh, situated about two miles towards the south-west from Kapur in Baroda district of Gujarat.[5]

ĀMRA-TĀKṢAKA

The name is found in the Soro Plates[6] of Somadatta. The place is unidentifiable so far.

ĀMRA-VAṬAVAKA

The village was situated in Avaretikā-*viṣaya*,[7] which corresponded roughly to the Chiplun taluq of the Nasik district, Maharashtra.

ĀMUKA-PRADEŚA

It was situated on the border of the granted village Dhavaṣaṇḍikā.[8] The place should be located in the region of Baghelkhand.

ANAṀMITA

A resident of Anaṁmita is mentioned in Sanchi Stūpa inscription.[9] Anaṁmita may be located in the vicinity of Sanchi in Madhya Pradesh.

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[1] EI XIII, p. 160.
[2] ibid.. X, p. 53.
[3] *Proceedings of Twelfth Oriental Conference*, p. 593.
[4] ibid., p. 592.
[5] *cf*. F'eet, IA, XXXIX, p. 97.
[6] EI, XXIII, p. 202.
[7] *cf*. Chiplun grant of Pulakeśin II, EI, III, p. 51.
[8] *cf*. Khoh grant of Jayanātha, CII, III, p. 123.
[9] *Bhilsa Topes*, p. 281.

ANDHA-SUBHIKṢA

The place should be located in Balasore district, Orissa.[1]

ANDORAKĀ-*GRAHĀRA*

The village is described in Andhavarām Plates[2] of Indravarman. It is called Āndoreppa in the record[3] of Anantaśakti-varman. The place is identical with Andhavaram, the findspot.

ĀNDOREPPA

vide *s.v.* Andorakā-*grahāra*.

ĀNEGALLI

The place should be located in the Holalkere taluq of the Chitaldrug district, Mysore.[4]

AṆIMUKTA-KOṆAKA

This village should be located in Baghelkhand.[5]

AÑJANAKA

The village was situated in Mālava-*bhukti*.[6] It has been identified with Aiyana, ten miles north of Nogawa, Gujarat.

AÑJAṆA-VĀṬAKA

The village occurs in Indore Plates[7] of Pravarasena II. As suggested by Dr. Mirashi, it is identical with Añjanavāḍī, five miles south-east of Kosamba in Balaghat district in Madhya Pradesh.[8]

AṄKOLLIKĀ

The place was situated on the bank of Śūlanadī.[9] It may be identical with Aroli, on the right bank of the Sūr, about eight miles south-east of Nagardhan.[10]

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1. *cf.* Kanas Plate of Bhānudatta, EI, XXVIII, p. 334.
2. EI, XXX, p. 41.
3. EI, XXVIII, p. 178.
4. *cf.* Durmaya Plate of Ravi-mahārāja, MAR, 1943, 49.
5. *cf.* Khoh grant of Hastin, CII, III, 100.
6. Nogawa grants of Dhruvasena II, EI, VIII, 190 ff ; 196.
7. EI, XXIV, 55.
8. *cf.* *Vākāṭaka Rājavaṁśa*, p. 176.
9. *cf.* Nagardhan Plates of Svāmi-rāja, EI, XXVIII, p. 9.
10. *cf.* Mirashi, EI, XXVIII, p. 9.

AṆOPALYA or AṆOPALLI-*AGRAHĀRA*

The place was situated adjacent to the village Alanda-tīrtha in Śrīnilaya-*bhoga*.[1] The village is not traceable on the map.

ANTARIKṢA or ANDARI

The following grants mention this place :

1. Mallohalli grant[2] of Durvinīta.
2. Nallala grant[3] of Durvinīta.
3. Bedirur grant[4] of Bhūvikrama.

The village is identical with modern Andari, situated in Coimbatore district, Tamil Nadu.

ĀNTUKKŪRA

Gorantla Plates[5] of Attivarman mention this place. As suggested by Mr. Dubreuil, it is identical with Andukuru, a village two miles east of Krosur and twelve miles from Amarāvatī.[6]

ANUGĀMI

Anugāmi is mentioned in Nasik cave inscription[7] of Uṣavadāta. The village is unidentifiable so far.

ANUPUṀJYA

The place occurs in Vala grant[8] of Dhruvasena I. The place has not been identified so far.

APARA-KAKHAḌI

The village *Apara*-Kakhaḍi, i.e., Western Kakhaḍi appears in Nasik cave inscription[9] of Siri Sadakaṇi. The place should be located in the vicinity of Nasik in Maharashtra State.

ĀPIṬṬI

The village was situated in the Sātāhani-*raṭha*, which corresponds roughly to the present Bellary district, Mysore.[10]

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[1] *cf.* Satara grant of Viṣṇuvardhana I, IA, XIX, p. 309.
[2] EC, IX, p. 90.
[3] MAR, 1924, p. 70.
[4] ibid., 1925, p. 85.
[5] IA, IX, p. 103.
[6] JAHRS, V, p. 92.
[7] EI, VIII, p. 85.
[8] IA, IV, p. 105.
[9] EI, VIII, p. 71.
[10] *cf.* Hirahadagalli grant of Śivaskandavarman, EI, I, p. 6.

ARAHAṆṆA or ĀRAHAṆṆA

Khurdā grant[1] of Mādhava refers to this place. R.C. Majumdar, proposes to identify it with the village Aryoun, near Khurdā.[2]

ĀRĀMAKA

It is found in Indore Plates[3] of Pravarasena II. The village was possibly situated in the vicinity of Kosamba (Kosambaka), Kunār (Kovidāraka) and Anjanavadi (Añjana-vāṭaka), all situated in Balāghat district, Madhya Pradesh.

ARAPĀNA

The place is mentioned in five Sanchi Stūpa inscriptions.[4] It is unidentifiable.

ARDHAKĀMAṆḌUKA

The village was situated in Parakkhala-mārga-*viṣaya*.[5] The place and the district (*viṣaya*) have not been identified so far.

ARḌHAKARAKĀ-GRAHARA[6]

It is associated with the sub-division (*vīthi*) called Vakkattaka, which itself is identical with Baktā to the east of Gohagrāma on the Dāmodar to the south-east of Mallasārul.

AṢĀḌHAKA

It was situated in Tuḍā-*rāṣṭra*.[7] Mirashi identifies Āṣāḍhaka with Asoud, about two miles to the north of Mahānadī, which is within a distance of fifteen to twenty miles from the villages Tunda, Tundra, Tundri or Tundragaon, remincient of ancient Tuḍā-rāṣṭra.[8]

AŚIKĀ

Musharfa stone inscription[9] refers to this place. Dr. D. C. Sircar suggests that Aśikā may be the ancient name of modern

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1. JASB, 1904, p. 285.
2. JAHRS, X, p. 9.
3. EI, XXIV, p. 55.
4. EI, I1, pp. 103, 105, 107, 397.
5. *cf.* Sumandla Plates of Pṛthivī-vigraha, EI, XXVIII, p. 85.
6. *cf.* Mallasurul Plates of Vijāyasena, EI, XXIII, p. 159.
7. *cf.* Thakurdiya grant of *Mahā*-Pravara-rāja, EI, XXII, p. 22.
8. EI, XXII, p. 22.
9. JBRS, XXXIX, p. 45.

Musharfa near Kosam about thirty-five miles from Allahabad.[1] From the *Bṛhatsaṁhitā* of Varāhamihira, we learn of a people known as Aśika or Asika. But it is not easy to say that the Aśikas were the inhabitants of *Aśikā* mentioned in the Musharfa inscription.

ASIKHEṬAKA

The village was situated in Mosini-*pathaka*.[2] It has been identified with Āskheḍā on the southern bank of the river Mosam in the Belgan taluq of Nasik district.

AŚILĀ-PALLIKĀ

The place-name occurs in Alina grant[3] of Dharasena II. It has been identified with Asapalli, Asamal or Asarva, at a distance of ten miles from Baryadi and near Ahmedabad in Gujarat State.[4] It represents the site of old city of Karṇāvatī.

ASIMBĀLA

The village is mentioned in Nallala Plates[5] of Durvinīta. It should be located in Coimbetore district, Tamil Nadu.

ASI-TAMASĀ

The place is mentioned in a Barhut inscription.[6] The name suggests that it was a locality situated near the confluence of the rivers Asi and Tamasā (modern Tons running about two miles from Barhut).[7]

ĀŚRAMAKA

The village was situated on the north bank of the river Tamasā.[8] The place should be located in Baghelkhanda.

ASTIHAREVA

Astihareva appears in Tekkali Plates[9] of Umavarman. It has been identified with modern Atava in Srungavarapukota taluq in

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1. ibid., p. 44.
2. *cf.* Lohaner Plates of Pulakeśin II, EI, XXVII, p. 40.
3. IA, VII, p. 72.
4. Sankalia, H.D., *Geography of Gujarat*, p. 63.
5. MAR, 1924, p. 71.
6. EI, XXXV, p. 89.
7. Sircar, D.C., EI, XXXV, p. 189.
8. *cf.* Khoh grant of Sarvanātha, CII, III, p. 127.
9. EI, XXVIII, p. 302.

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the Visakhapatnam district.[1]

ASTIHOṆA-RĀMA-GRĀMA

The name possibly denotes two adjacent places. It is mentioned in Ningondi grant[2] of Prabhañjanavarman. We may compare the name Astihoṇa with Astihareva mentioned in Tekkali Plates[3] of Umavarman.

AŚVATTHA-KHEṬAKA

The village was situated on the road leading to Varada-kheṭa, and in the *bhoga* of Loha-nagara.[4] According to Mirashi, the site of the modern village Pattan in Betul district seems to be the representative of ancient village Aśvattha-kheṭaka.

ĀŚVINIKA-PUTRA

The place was situated in the south of Kikkaṭā-putra in Kālāpaka-*pathaka* in Surāṣṭra.[5] It is to be located near Kalawad in Jamnagar district.

AṬAVI-PĀṬAKA

It was situated in Saṅgamakheṭaka-*viṣaya*, which corresponds to Sankheda in Gujarat.[6]

AVAḌĀRA

Avaḍāra is mentioned in Supia pillar inscription[7] of Gupta year 141. The locality of Avaḍāra appears to be near modern Supia in Rewa district in Madhya Pradesh.

AVAÑCAPALĪ

It was situated in Avaretikā-*viṣaya*, which corresponds roughly to the chiplun taluq in Nasik.[8]

AVAREṄGA

The place is mentioned alongwith Kaliṅga-nagara in Srikakulam grant[1] of Indravarman. It should be located in Ganjam district, Orissa.

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[1] Krishnama charlu, C.R., ARSIE, pp. 34 f.
[2] EI, XXX, p. 117.
[3] EI, XXVIII, p. 302.
[4] *cf.* Pattan Plates of Pravarasena II, EI, XXIII, p. 86.
[5] *cf.* grant of Dhruvasena, JBBRAS, X, p. 80.
[6] *cf.* Sankheda grants of Dadda IV, EI, V, p. 40.
[7] EI, XXXIII, p. 308.
[8] *cf.* Chiplun Plates of Pulakeśin II, EI, III, p. 51.

ĀVIPĀRIŚVA

The village was situated in Varāha-varttanī.[2] The name of the locality may be simply Āvi and Pāriśva just a mistake for Pārśva.

AVRISARA-PATHA

The name corresponds to *Skt.* Abhisāraprastha. It occurs in seal inscription[3] of Śivasena. The place is unidentifiable.

ĀYĀNAK-ĀGRAHĀRA

The village was a suburb of Daśapura.[4] It has been identified Aiyana, ten miles north of Nogawa in Gujarat.[5]

BADARIKĀRĀMA

The locality was situated in the vicinity of Kauśāmbī, modern Kosam in Allahabad district.[6]

BADRĪ-GRĀMA

The name appears in Pāṇḍhurṇā grant[7] of Pravarasena II. It has been identified with Borgaon, situated two miles north of Tigaon in the Chhindwara district, Madhya Pradesh.[8]

BAHAḌA-GO-JA-TĪRA

The name mentioned in a Barhut inscription[9] implies that the place was on the bank of the river crossed by bullocks, cows and goats.

BAHIR-VĀṬAKA

It belonged to Vārukaṇa-*viṣaya*.[10] For the identification of

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[1] IA, XIII, p. 123.

[2] EI, XXVIII, p. 235 (Madras Museum Plates of Anantaśaktivarman).

[3] CII, II, i, p. 103.

[4] *cf.* Nogāwa Plates of Dhruvasena II, EI, VIII, pp. 193, 198.

[5] Virji, K.G., *AHS*, p. 293.

[6] *cf.* Kosam inscription of Vaiśravana, EI, XXIV. p. 147 ; Fausball, *Jātaka*, Text, III, p. 64.

[7] *Vākāṭakā Rājavaṁśā*, p. 209.

[8] Mirashi, *Vākāṭaka Rajāvaṁśa*, 207.

[9] *Barhut Inscriptions*, *Barua* and Sinha, p. 7.

[10] *cf.* Grants of Somadatta and Bhanudatta discovered from Soro, EI, XXIII, p. 203.

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Vārukaṇa-*viṣaya*, *vide* Chapter I (p. 34).

BAHU-DHANAKA

Mota Machiala grant[1] of Dharasena II records this village. It corresponds with *Skt*. Bahudhānyaka.

BAHUMŪLA

The village was situated in Vaṭapallikā-*sthalī* in Surāṣṭra.[2] For the identification of Vaṭapallikā-*sthalī*, *vide* Chapter I (p. 20).

BAKA-SĀMALAKA

The locality was situated in the suburbs of the village Kadamba-giri, which has been identified with Kalamba in Yeotmal district of Maharashtra.[3]

BARAṆAKA

The Nagarjunakonda inscription[4] of the time of Ehuvula Cāntamūla refers to an inhabitant of this place. The place is unidentifiable.

BARAṄGĀ-*GRAHĀRA*

The place is mentioned in the Baraṅga grant[5] of Nanda-prabhañjana-varman. It is identical with Baranga in the Berhampur sub-division of the Ganjam district, Orissa. The place abounds in old sites.

BARAṬAKA or BARAṬIKĀ-DAṆḌAKA

Dhank grant[6] of Śīlāditya I records the name of the place as Baraṭaka, while Bhadreniyaka grant[7] refers to this place as Baraṭikā-daṇḍaka. Amreli grant[8] of Kharagraha I, however, reads Bāraṭaka. The place refers to Barda hills in the south-west of Soraṭh or a village of that name at the foot of Barda hills.[9]

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1. EI, XXXI, p. 303.
2. *cf*. Valabhipur grant of Guhasena, IA, V, p. 207 ; Goras grant of Dhruvasena II, JBBRAS, NS, I p. 56.
3. *cf*. Rithpur grant of Bhava (da) ttavarman, EI, XIX, p. 103.
4. EI, XXXV, p. 13.
5. OHRJ, VI, p. 113.
6. IA, IX, p.239.
7. EI, XXI, p. 118.
8. *IIBS*, Vol. I, p. 15.
9. *cf*. Gadre, A.S., *IIBS*, Vol. I, p. 15.

BEDAKARA

This place is recorded in a Sanchi Stūpa inscription.[1] It has remained unidentified so far.

BEDIRŪR

Bedirur is mentioned in Bedirur grant[2] of Bhūvikrama. It was situated in Hodali district.

BELA-VĀṬIKĀ

Khanapur grant[3] of Mādhavavarman refers to this place, which has been identified with Belvaḍe at a distance of three miles to the west of Retare Budrukh, in Satara district, Maharashtra.

BEMPURĪŚVARA-STĀNA-KALALE

It occurs in Mallohali grant[4] of Durvinīta. Bempur is identical with Begur in the south of the Bangalore taluq, Mysore.

BENĪRA

The name is found in Yekkari rock inscription[5] of Pulakeśin II. The village should be located in the vicinity of Saundatti in Parasgar taluq in Belgaom district, Mysore.

BHABBĀLA-PĀṬAKA

The name appears in Mota Machiala grant[6] of Dharasena II. It has not been identified so far.

BHADANA-KAṬA

A Sanchi Stūpa inscription[7] refers to a resident of Bhadanakaṭa. The place is unidentifiable so far.

BHĀḌASAKA

The name is found in the Bhavnagar grant[8] of Dharasena III. The place has not been located so far.

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1. EI, II, p. 109.
2. MAR, 1925, p. 86.
3. EI, XXVII, p. 317.
4. EC, IX, p. 90.
5. EI, V, p. 8.
6. EI, XXXI, p. 303.
7. EI, II, p. 110.
8. EI, XXI, p. 183.

BHADRA-PATTANAKA

The following grants[1] refer to this place :

1. Katapur grant of Dharasena II.
2. Watson Museum Plates of Dharasena II.

Watson Plates refer to a military camp at this place.

BHADRA-PUṢKARAKA

It was situated in Vaiva-*viṣaya.*[2] The place should be located near Nalanda in Bihar.

BHADREṆIKĀ

The name with its variants Bhadreṇiyaka and Bhadrāṇaka appears in the following inscriptions :

(1) Palitana Plates[3] of Dhruvasena I, (Gupta) yr. 207.
(2) Prince of Wales Museum Plate[4] of Dhruvasena I
(3) Vavadia-Jogia grant[5] of Dhruvasena I, (Gupta) yr. 221.
(4) Dhank grant[6] of Śilāditya I, (Gupta) yr. 290.
(5) Bhadreṇikā grant[7] of Śilāditya I, (Gupta) yr. 292.
(6) Bhavnagar grant[8] of Dharasena III, (Gupta) yr. 304.

Bhadreṇikā grant mentions Bhadreṇikā under Bāra-vana-*sthalī*, which is possibly a *maṇḍala* consisting of Vanathalī-twelve. Vanathali is an important place in Junagadh district. There was a sun-temple at Bhadreṇikā as recorded in Dhank Plate.

BHADROPĀTTA

The place is mentioned in Valabhipur grant[9] of Dharasena I. It is unidentifiable.

BHĀGALAPALLIKĀ

The village was situated in Kupala-pakaṭ-āhāra- *deśa.*[10] It has not been identified so far.

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[1] *Collection af Prakrit and Sanskrit Inscriptions*, p. 35 ; IHQ, XV. p. 284.
[2] *cf.* Nalanda Plate of Samudragupta, EI, XXV, p. 52.
[3] EI, XVII, p. 109.
[4] JBBRAS, NS, Vol. I, p. 66.
[5] VOJ, VII, p. 297.
[6] IA, IX, p. 239.
[7] EI, XXI, p. 118.
[8] Annual Report, Watson Museum, 1925-26, p. 14.
[9] IA, VI, p. 11.
[10] Grant of Pṛthivimallavarman, EI, XXXIII, p. 62.

BHĀKĀLAKKHOPPAKA

It was situated on the way to Nandīkaṭa.[1] It should be located near Nanded.

BHALLA

Bhalla, *Skt.*, Bhadra, appears in Sohgaura Plates.[2] It was situated in Kosala province. It should be located in Gorakhpur district, Uttar Pradesh.

BHALLARA

It belonged to Hastavaprā-*haraṇi.*[3] The place has been identified with Bhalar, four miles south-west of Talaja, about eighteen miles from Hathab & only one mile to the north of Valapadar.[4]

BHAṆḌU

Shahpur inscription[5] of Damijada refers to a ruler of this place. The place is unidentified.

BHĀRAḌI

It appears in Karamdāṇḍā inscription[6] of Kumāragupta. The place may be identical with Bharāḍhi Ḍih, near the village Karamdāṇḍā in Faizabad district. Sten Konow pointed out that Bharadiya found in one of the inscriptions[7] on the Sanchi Stūpa is to be compared with present Bhāraḍi.

BHARTṚ-TAĪTANAKA

Alina grant[8] of Dharasena II, (Gupta) year 270 refers to this place, which is unidentifiable.

BHASANTA

It was situated in Kālapaka-*patha* in Surāṣṭra.[9] The place has been identified with Bhesan, sixteen miles east of Junagadh.

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[1] *cf.* Washim grant of Vindhyaśakti II, IHQ, XVII, p. 112.

[2] EI, XX, p. 2.

[3] *cf.* Palitana Plates of Dharasena I, EI, XI, p. 111.

[4] Virji, *AHS*, p. 295.

[5] CII, II, i, p. 16.

[6] EI, X, p. 70.

[7] EI, II, p. 105.

[8] IA, VII, p. 71.

[9] *cf.* Botad grant of Dhruvasena II, IA, VI, p. 15.

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BHASI-KAḌA

The name appears in one of the Sanchi Stūpa inscriptions.[1] The place is unidentified.

BHAṬṬAKA-PADRA

It was situated in Northern part of the country of Surāṣṭra.[2] It may be identical with Bantia.

BHAṬṬĀNAKA

It has been identified with Bhotad near Udavi.[3]

BHAṬṬAURIKĀ

Vadner Plates[4] of Buddharāja record the name of this village. As suggested by Dr. Mirashi, it is identical with modern Bhatorā, about eleven miles north-west of Vadner and about two miles of Vaṇi.

BHAṬṬI-VĀṬA

Bhaṭṭivāṭa is mentioned in Mota Machiala grant[5] of Dharasena II. H. G. Śāstri has also identified it with Bhadabhadiya, a village some two miles to the south-west of Hāthab, in Koliyat taluq, Bhavnagar.[6]

BHERAJJIKĀ

Two Kaira grants[7] of Dadda II of the year 380 and 585 describe this village, which has been identified with Borjai, about twelve miles east of Aṅkleśvara in Broach district, Gujarat.

BHOGĀDITYA

The village was situated near Ciñcāṇaka.[8] It has been located near Lusa to the east of Chinchavadanak in Mahuva taluq of the Bhavnagar district.

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1. Bhilsa Topes, p. 256.
2. *cf*. Bantia Plates of Dharasena II, EI, XXI, p. 180.
3. *cf*. Navalkhi grant of Śilāditya I, AHS, p. 296.
4. CII, IV, p. 50.
5. EI, XXXI, p. 303.
6. *Maitrakaaālīna Gūjarāta*, II, pp. 5, 86.
7. CII, IV, pp. 62, 69.
8. *cf*. Virdi Plates of Kharagraha I, *Proceedings of seventh Oriental Conference*, p. 669.

BHOṆḌĀNAKA

The village was situated within the provincial limits of ancient Vaṭanagara.[1] The exact location has not been traced.

BHRAMARAKALYA-GRĀMA

The village was situated in Jhari-*sthalī*.[2] It has been identified with Bhamar, one mile north-west of Vijpadi, a Railway station on Dhasa-Mahuva line.[3]

BHUKKUKURA

The place was located in Kūraka-*rāṣṭra*.[4] It seems to be identical with Bukkur in Palakonda taluq of Srikakulam district, Andhra Pradesh.[5]

BHUSUṆḌĀ

The village was situated in Ṇḍaor-Jeḍaśṛṅga-*viṣaya*.[6] It is unidentifiable.

BIBIKĀ-NADĪ-KAṬA

It was a place in the region of Bimbikā river.[7] The river Bimbikā has not as yet been traced in the Epics and the Purāṇas.

BIRAPĀRU

The village was situated in Hiraṇya-*rāṣṭra*.[8] It was most probably identical with Vīraparu.

BONTHIKA-VĀṬAKA

The place is mentioned in Kothuraka grant[9] of Pravarasena II. It is identical with Bothad, three and a half miles north-west from Mangaon.

BRĀHMAṆA-VĀṬAKA

The village is to be located in the vicinity of Tigaon in the

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[1] *cf.* Navalakhi Plates of Śīlādityā I, EI, XI, p. 180.

[2] *cf.* Jhar grant of Dharasena II, IA, XV, p. 188.

[3] Virji, K. J. *Ancient History of Saurashtra*, p. 296.

[4] *cf.* Purle Plates of Indravarman, EI, XIV, p. 362.

[5] *cf.* Ramdas, G., EI, XIV, p. 361.

[6] *cf.* Parlakimedi Plates of Jayāvarmadeva, EI, XXIII, p. 262.

[7] *cf.* Bharhut inscription, IA, XXI, p. 230.

[8] *cf.* Malepadu Plates of Puṇyakumāra, El, XI, p. 345.

[9] EI, XXVI, p. 160.

Chhindwara district.[1]

BRAHMOTTARA

The village was situated in Candrapurī-*viṣaya*.[2] Padmanatha Bhattacharya placed the village near the precincts of old Karṇasuvarṇa.[3] K. M. Gupta, however, located it in or about Pañcakhaṇḍa, where the Plates were found.[4]

BRAMILĀNAKA

The place is mentioned in Dhank grant[5] of Śīlāditya I. It is unidentified.

BRĀMUṄG-MAHĪŚĪLA

The administrative importance of this place is known to us from the fact that the *Mahāpratīhāra* Ravigupta, referred to in an inscription of Vasantasena from Nepal, transacted his business here.[6]

BṚHANN-ĀRIKĀ

The village was situated near *Kumārivaḍao* in the Gorajja-*bhoga* in Bharukaccha-*viṣaya*.[7] As suggested by Dr. Mirashi, the place may be identical with Naria, seven miles south of Kawarwara in Baroda.

BṚHAT-PRALŪRA

The donation of a black soil field from this village is recorded in Devagiri grant[8] of Mṛgeśavarmā.

BṚHAT-PROṢṬHĀ-GRAHĀRA

The village is recorded in Bṛhat-proshtha grant[9] of Umavarman. It should be located in Ganjam district.

BUGĀYŪMĪ

The place is identical with Bungmati, four miles south of

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[1] *cf.* Pandhurna grant of Pravarasena II, *Vākāṭaka Rājavaṁśa*, p. 209.
[2] *cf.* Nidhanpur grant of Bhāskaravarman, EI, XIX, p. 118.
[3] EI, XIX, p. 118.
[4] IHQ, VII, p. 743.
[5] IA, IX, p. 239.
[6] IA, p. 167.
[7] *cf.* Sarasvani Plates of Buddharāja, CII, IV, p. 54.
[8] IA, VII, p. 35
[9] EI, XII, p. 5.

Kathmandu in Nepal between the rivers Nyekhu and Vāgmatī.[1]

CACU

Cacu or Caṁcu occurs in Sohgaurā grant.[2] Probably, it was in the jurisdiction of Śrāvastī. It has been identified with Ghazipur, about sixty-five miles south by east from Sohgaurā.[3]

CAṆḌA-GRĀMA

An inhabitant of this village is mentioned in Dāmodarpur grant[4] of Budhagupta. The village should be located in the Dinājpur district, West Bengal.

CANDANA-VĀṬAKA

Candana-vāṭaka is mentioned in Sumaṇḍalā grant[5] of Dharmarāja. S. N. Rajguru suggested that it may be identical with Chandanpalli, less than a mile to the east of Sumandala in Khallikota taluq, Ganjam.

CANDRA-PUTRAKA

It was situated in the district called Mālavaka.[6] It has been identified with Chandodia on the phonetical grounds.

CARMĀṄKA

It was situated in the country called Bhojakaṭa on the bank of the river Madhunadī.[7] It is represented by modern Chammak, about four miles south-west of Achalpur in Achalpur taluq of Aṁaravati district.

CAVALA

The place belonged to the district called Kṛṣṇa-giri.[8] It has been identified with Chailu in Khallikota taluq, Ganjam district.

CECIṀÑA

The village was situated in the country called Śūrpā-

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1. Inscription of Aṁśuvarman, IA, IX, p. 169.
2. EI, XXII, p. 2.
3. Fleet, JRAS, 1907, pp. 525-26.
4. EI, XV, p. 136.
5. OHRJ, I, p. 68, EI, XXVIII, p. 85.
6. *cf.* Nogawa Plates of Dhruvasena II, EI, VIII, p. 198.
7. *cf.* Chammak grant of Pravarasena II, CII, III, p. 237.
8. *cf.* Ganjam Plates of Śaṣāṅkarāja, EI, VI, p. 145.

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raka,[1] which is identical with modern Sopāra.

CELLE

Kodunjeruvu Plates[2] of Avinīta refer to this place. It is unidentifiable so far.

CEÑCERUVU

The village mentioned in Peddavegi grant[3] of Nandivarman II still exists in the Ellore taluq of the West Godavari district by the same name.

CENDALŪRA

It was situated in Kavacakāra-*bhoga*, a sub-division of the Karmāṅka-*rāṣṭra*.[4] The place is identical with Chendalur in the Oongole taluq of the Nellore district.

CHADAKA-PAVATA

One Nagarjunakonda inscription[5] and one Amaravati inscription[6] refer to the inhabitants of Chadaka-pavata and Chadaka respectively. Both these names are identical.

CHAKĀLEPA

The name occurs in one of the Nasik Cave inscriptions.[7] It is not clear whether it denotes a village, a town, a region or a clan.

CHANDA-PALLIKĀ

This place was situated in Nāgadeya-*santaka*.[8] It should be located in Baghelkhand.

CIKHALA-PADRA

It was situated in Kāpurā-*hāra*.[9] The place has been identified with Chikhlod in Songodh taluq, Surat.

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[1] *cf.* Nasik Cave Inscription, EI, VIII, p. 85.
[2] MAR, 1924, p. 68.
[3] JAHRS, I, p. 101.
[4] *cf.* Chendalur Plates of Kumāraviṣṇu II, EI, VIII, p. 235.
[5] EI, XX, p. 25.
[6] Luder's list No. 1220.
[7] EI, VIII, p. 90.
[8] *cf.* Karitalai grant of Jayanātha, CII, III, p. 18.
[9] *cf.* Nasik Cave inscription, EI, VIII. p. 82.

CIKULANA

The place is described in two Bharhut inscriptions.[1] It may be associated with Cikhalapadra of Nasik Cave inscription.[2]

CILLAREKAKOḌUṀKA

The village was situated in Sātāhani-*raṭha*.[3] It has been identified with Chillarige in Andhra Pradesh.[4]

CIÑCĀṆAKA

It was situated in Maṇḍalī-*draṅga*, to the south of Lusa.[5] The place has been identified with Chinjhka, two miles to the south of Lusdi in Mahuva taluq of Bhavnagar district[6].

CIÑCA-PALLĪ

Ciñca-pallī is mentioned in the Kothuraka grant[7] of Pravarasena II. It is identical with Chicholi, situated on the right bank of the river Wunnā, half mile to the south of Mangaon.[8] On the right bank of the Wunnā, about two and a half mile N.W. of Jamb.

CITRAKA-STHALYA

It belonged to Kadambapadra-*sthalī* in Surāṣṭra.[9] The place is unidentified so far.

CITRA-KŪṬA

The place is mentioned in the Gādhwā stone inscription.[10] It is identical with Chatarkot or Chitarkot, situated in Banda district.

CITRAVĀTAṄGARA

Both the Kalaikuri[11] and Sultanpur[12] grants of the Gupta years 120 and121 refer to this place. The place may be searched about the southern bank of the Bārānai.[1] The place has been attached to Vibhītaka or takī in both the grants.

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[1] IA, XXI, pp. 232, 234.

[2] EI, VIII, p. 82.

[3] *cf.* Hirahadagalli grant of Śivaskandavarman, EI, I, p. 6.

[4] JAHRS, IV, p. 27.

[5] Virdi grant of Kharagraha I.

[6] *Proceedings of the 7th Oriental Conference* p. 669.

[7] EI, XXVI, p. 160.

[8] ibid.

[9] *cf.* Palitana Plates of Dharasena II, EI, XI, p. 84.

[10] CII, III, p. 268.

[11] IHQ, XIX, p. 23.

[12] EI, XXXI, p. 65.

COSSARĪ

It was situated in the district called Deṭakā-*hāra.*[2] The place has been identified with Chosar, three miles from Barijadi.[3]

COṬṬIYĀNAKA

The place appears in the Valabhipur grant[4] of Śīlāditya I. It has been identified with Chotika, the terminus of the Thaw-Chotika Branch.[5]

CŪḌĀMAṆI

It was probably a town. It is mentioned as Cūḍāmaṇi or Cūḍāmaṇi-nagara in the Gunaighar grant[6] of Vainyagupta. A ditch is mentioned between Cūḍāmaṇinagara and Śrīnauyoga in the grant.

CUḌAPHALA-GIRI

An inhabitant of Cuḍaphala-giri is mentioned in a Sanchi Stūpa inscription.[7] The place is unidentified.

CUDATHĪLI

It may be identified with Cundatthiya mentioned in *Petavatthu,*[8] which was situated near Vārāṇasī in Kāsī-*janapada.* The place occurs in three Bharhut rail inscriptions.[9]

CUKUṬṬŪR

This place, situated in theKaivara country,[10] is unidentified so far.

CULAṆḌARAKA

It was situated in Tuṇḍaraka-*bhukti.*[11] As suggested by Hiralal,

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1. Sircar, D.C., IHQ, XIX, p. 20.
2. *cf.* Valabhipur grant of Guhasena, IA, IV, p. 175.
3. Virji, *AHS*, p. 297.
4. JBBRAS, NS, I, p. 31.
5. Virji, *AHS*, p. 297.
6. IHQ, VI, p. 56.
7. EI, II, p. 388.
8. *Peṭavatthu*, ed. by Rāhula Sāṁkṛtyāyana, p. 29.
9. *Stūpe of Barhut*, pp. 132-138, Luders list No. 720, 819, 820.
10. *vide* Sarangarh grant of Mahāsudeva, EI, IX, p. 283, JASB, XXXV, p. 196.
11. *vide* grant of Siṁhavarman, MAR, 1924, p. 79.

it should be near Tundra in Baloda Bazar tahsil of Raipur district in M.P.[1]

CURĀ

The village was situated in Karma-*rāṣṭra*.[2] It is shown as Suravaripalem in old Atlas sheets.

CŪṬIKĀ-GRĀMA

Situated in Ariṣṭhijika-*sthalī*, this village[3] has not been identified so far.

ḌABHAKA

It was situated in Kālapaka-*pathaka* in Surāṣṭra.[4] It has been identified with Dhaka, thirteen miles south-west of Lunavada in Gujarat.[5]

DADHIKŪPAKA

This place was situated in Jhari-*sthalī* in Surāṣṭra.[6] It has been identified with Dadhia, four miles to the east of Bhamar in Gujarat.[7]

DAKṢINA-VALMĪKA-TALA-VĀṬAKA

This place, situated in the *pathaka* of Nagarikā,[8] has been identified with Adalwara, about thirty-seven miles north-east from the ancient town of Nagar or with Talaora, about fifty miles north-east from Nagar.[9] Dr. Mirashi, however, proposes to identify it with Talwad Khurd, about fifteen miles north by west of Nagar Devla in Chalisgaon taluq of East Khandesh district, Maharashtra.[10]

DĀLŪRA

This place, mentioned in the British Museum Plates[11] of

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[1] EI, IX, p. 283.
[2] *vide* grant of Viṣṇugopavarman, EI, XXIV, p. 142.
[3] *vide* Bhavnagar Plates of Dharasena III, EI, XXI, p. 183.
[4] ibid.
[5] *cf.* Virji, *AHS*, p. 297.
[6] IA, XV, p. 188.
[7] *cf.* Virji, *op. cit.*
[8] *vide* Indore Plates of Svāmidāsa, CII, IV, p. 7.
[9] EI, XV, p. 289.
[10] CII, IV, p. 7.
[11] EI, VIII, p. 145.

Cārudevī, is unidentifiable.

DAMANA

Damana, recorded in the Sui Vihar grant[1] of the year 11 is, identical with Sui-Vihar, a place about sixteen miles south-west of Bahawalpur.

DĀMARĪ-PĀTAKA

This place,[2] situated in Vaṭapallikā-*sthalī*, has not so far been identified.

ḌAMBHARA-PADRAKA

This place has been identified with Dabhala, twenty-four miles away from Amreli and seven miles south-east of Dhari.[3] It was situated in Ānumañjī-*sthalī*.[4]

DANDURA-PUTRA

The Goras grant[5] of Dhruvasena II records this place. It has been identified with Danteradi, six miles from Mandal in Gujarat.[6]

DAṄGUṆA-GRĀMA

Daṅguṇa-grāma is mentioned in the Poona Plates[7] of Prabhāvatī-guptā. Mirashi identifies it with Hinganghat. He observes that Daṅguṇa changed to Hingan in course of time. Ghāṭ was added to it as it was a fording place on the Wunnā.[8]

DANTAYAVĀGŪ[9]

A temple of Rāmeśvara-*bhaṭṭāraka* was situated in this village. Bṛhat-proṣṭhā grant mentions a division (*bhoga*) of this name.[10]

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1. CII, II, i, p. 141.
2. *vide* Katapur grant of Dharasena II. *Collections of Prakrit and Sanskrit inscriptions*, Bhavnagar, p. 135.
3. *cf.* Virji, *AHS*, p. 298.
4. *vide* Amreli grant of Kharagraha I, *Important Inscriptions from the Baroda State*, Vol. I, p. 15.
5. JBBRAS, NS, I, pp. 53 f.
6. *cf.* Virji, *AHS*, p. 298.
7. *Vākāṭaka Rājavaṁśa kā itihāsa*, p. 138.
8. EI, XXVI, p. 159.
9. *vide* Santa-Bommoli Plates of Indravarman, [EI, XXV, p. 197.
10. EI, XII, p. 5.

DARBHA-CĀRA

This place, mentioned in Palitana Plates,[1] is not traceable so far.

DARBHA-MALAKA

This place was situated in Candrapura-saṅgamikā.[2] It may be located near Chandur in Wardha district.

DARBHA-PATHA

It was possibly situated in Vārucca-*rājya.*[3] The village should be located in the vicinity of Tigaon in Chhindwara district, Madhya Pradesh.

DARBHA-VĪRAKA

The village is mentioned in the Patna Museum Plates[4] of Pravarasena II. As suggested by Dr. Mirashi, it should be located somewhere near Murjhar, or Bamhani.

DĀSANŪRA

The Bedirur grant[5] of Bhūvikrama mentions this place, which was situated north of Badaneguppe.

DASILIMATA

It occurs in the Sohgaurā Plates.[6] The place should be located in the vicinity of Sohgaurā, on the right bank of the Rāptī, about south-south-east from Gorakhpur.

DAṬHA or DAṬHASAKA

The name appears in the Abbotabad inscription[7] of the time of Kadambeśvara-dāsa. It is unidentifiable so far.

DĀTTĀGOLA

Dāttāgola occurs in the Jain image inscription[8] of the Scythian

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[1] EI, XI, p. 18.
[2] *vide* Dudia Plates of Pravarasena II, EI, III, p. 261.
[3] *vide* Pandhurna grant of Pravarasena II, *Vākāṭaka Rājāvaṁśa*, p. 209.
[4] JBORS, XIV, p. 472.
[5] MAR, 1925, p. 86.
[6] JRAS, 1907, p. 522.
[7] EI, XXX, p. 62.
[8] EI, X, p. 111.

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period as well as in a Buddha image inscription[1] from Bodh-Gaya. The name shows that it was situated in the vicinity of Bodh-Gaya.

DAYITĀ-POTTAKA

It appears in the two inscriptions[2] of the Gupta years 120 and 121. The place is to be located about the southern bank of the Bārānai (ancient Vāṭānadī).[3]

DEBHAKA

The Sarasvni Plates[4] of Buddharāja record this name. The place has been identified with Dabka in Baroda district, about eight miles west of Padra.[5]

DEBHOGAKA

The name appears in the Kalahandi grant[6] of Tuṣṭikara. It may be identified with De-gan, about ten miles to the north of Terasingh in Kalahandi.[7]

DEBUVAKA

The place should be located near Sāmoli.[8]

DESURAKṢITIJJA

It was situated in Siṁhapallikā-*pathaka* in Kheṭakā-*hāra*.[9] The place remains unidentified so far.

DEVABHADRĪ-PALLIKĀ

The place was situated in Dhārakheṭaka-*sthalī*.[10] It has been identified with Devali, six miles from Valabhipur.[11]

DEVABHIRYĀ

The place is mentioned in the Khanapur grant[12] of Mādhava-

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1. JASB, XXXIII, p. 177.
2. IHQ, XIX, p. 23 ; EI, XXXI, p. 65.
3. IHQ, XIX, p. 20.
4. CII, IV, p. 55.
5. EI, VI, p. 297.
6. JKHRS, II p. 108.
7. JKHRS, II, p. 106.
8. *vide* Samoli inscription of the time of Śīlāditya, EI, XX, p. 99.
9. *vide* Alina grant of Dharasena IV, IA, VII, p. 75.
10. *vide* Volabhipur grant of Dharasena I, IA, VI, p. 12.
11. Virji, *AHS*, p. 298.
12. EI, XXVII, p. 317.

varman. The place is unidentified.

DEVAKULA-PĀṬAKA

Devakula-pāṭaka, mentioned in the Nogawa Plates[1] of Dhruvasena II, has been identified with Dalanda, four miles south-west from Dhamer[2]. However, the identification is not agreeable because Dalanda is far away from Nogawa. The place may be identified with Devatkhadi lying in the vicinity of Chandodia.[3]

DEVAPARA-VANA

An Amaravati Buddhist sculpture inscription[4] refers to this place. The place is unidentifiable.

DEVARAKṢITA-PĀṬAKA

It belonged to Nimbakūpa-*sthalī*.[5] The place is unidentified.

DEVĪ-SARAS

The village is mentioned in the Bhadreniyaka grant[6] of Śīlāditya I. The place is unidentifiable.

DEYA-VĀṬA

The village should be located in the vicinity of Srikakulam in the Ganjam district.[7]

DHAMA-VAḌHANA

Two Sanchi Stūpa inscriptions[8] refer to this place. It is also mentioned in the *Ramāyaṇa*.[9]

DHAMBHIKA-GĀMA

The village appears in one of the Nasik Cave inscriptions.[10] It belonged to the general population or township of Nasik.

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[1] EI, VIII, p. 199.
[2] Hultzsch, EI, VIII, p. 195.
[3] Virji, *AHS*, p. 299.
[4] ASSI, Burgess, I, pp. 90 f.
[5] *vide* Palitna Plates of Dharasena II, EI, XI, p. 83.
[6] EI, XXI, p. 117.
[7] *vide* Srikakulam grant of Prabhañjanavarman, IA, XIII, p. 49.
[8] EI, II, pp. 99, 100.
[9] *Rāmāyaṇa*, I, 74, v. 10
[10] EI, VIII, p. 92 ; ASWI, IV, p. 98.

DHAMMAṆA-HAḌḌIKĀ

It belonged to Mālavaka-*bhukti*.[1] The place has been identified with Dhamnar, eleven miles south-south-east from Mandsaur.[1]

DHĀNYA-PĀṬALIKĀ

It appears in the Kalaikuri and Sultanpur inscriptions[2] of the Gupta years 120 and 121. As suggested by N. Sanyal, the place may be identified with the modern village Dhanpuja, about three miles to the north of Hatsara, on the Nagar river, an off-take of Karatoyā.[3]

DHĀNYA-VĀHIKA

The place was situated in Baghelkhand.[4] The maps give Danwai, Dhanwahi, Dhunwahee, and Dhunwai, all within a distance of thirty-two miles from Ucahara, on the south-east, south- and south-west.[5]

DHĀRIKĀṬŪRA

Dhārikāṭūra, mentioned in a grant[6] of Acaṇḍavarman is unidentifiable so far.

DHAVA-ṢAṆḌIKĀ

The village was situated in Voṭa-*santika*.[7] It should be located in Baghelkhand.

DINNĀNĀKA

The place-name is found in the Dhank grant[8] of Śīlāditya I. It has been identified with Daduka, eleven miles south-east of Uplet, Gujarat.[9]

DĪRGHA-DRAHA

An incomplete inscription[10] of Pravarasena II refers to this place. It has been identified with Dighi, on the left bank of the Wardha, about thirty miles south of Asti.

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[1] *vide* Nogawa Plates of Dhruvarena II, EI, VIII, p. 198.
[2] IHQ, XIX, p. 22 ; EI, XXXI, pp. 63, 65.
[3] EI, XXXI, 63.
[4] *vide* Khoh inscription of Jayanātha, CII, III, p. 123.
[5] CII, III, p. 124, note 4.
[6] EI, XXXVI, p. 5.
[7] *vide* Khoh grant of Jayanātha, CII, III, p. 122 ; Khoh grant of Sarvanātha, ibid., p. 131.
[8] IA, IX, p. 239.
[9] Virji, *AHS*, p. 299.
[10] EI, XXIV, p. 266.

DOHADA

It is mentioned in an Anantagumphā Cave inscription.[1] The place is unidentifiable.

ḌOMBHI-GRĀMA

The village, located in Antaratrā in Surāṣṭra[2], has been identified with Dabhadar, three miles north-east of Veraval.[3]

ḌOṄGĀ-GRĀMA

The village appears in two Damodarpur copper-plate inscriptions. One inscription[4] places it on the top of the Himalayas. The locality does not appear to have been far from Damodarpur in Dinajpur district, now in Bangla Desh.

DOṆṆAMPĪ

Dhārikāṭūra grant[5] of Acaṇḍavarman refers to this place. It has not been identified so far.

DROṆA-PADRAKA

It was situated in Puṇyānaka-*sthalī* in Surāṣṭra.[6] The place is untraceable so far.

DUHĀ-GRĀMA

It occurs in Pedda-dugam Plates[7] of Śatrudaman. The place seems to be identical with the Pedda-dugam.

DUHUDUHU

It belonged to Nagaraka-*pathaka*.[8] The place has not been identified so far.

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[1] EI, XIII, p. 165.
[2] *vide* Maliya grant of Dharasena II, CII, III, p. 166.
[3] Virji, *AHS*, p. 299.
[4] EI, XV, pp. 130, 139.
[5] EI, XXXVI, p. 5.
[6] *vide* Valabhipur grant of Śīlāditya I., IA, XIV, pp. 329 f.
[7] EI, XXXI, p. 92.
[8] *vide* Kaira grant of Dharasena IV, IA, XV, p. 340.

DURMĀYA

The village is mentioned in a grant[1] of Ravi-*mahārāja*. It has been identified with Dummi in the Holalkere taluq of the Chitaldrug district, Mysore.[2]

DVĀRA-VAṬIKĀ

It was situated in Tripurī-*viṣaya*.[3] The place is identical with Dwara, four miles from Bilahri, nine miles from Murwara town and sixty miles from Towar.

EJĀVATĪ

A resident of this place is mentioned in three Sanchi Stūpa inscriptions.[4] The place is unidentified.

EKALIKA

It was located in Jambu-vānara in Surāṣṭra.[5] The place is unidentified.

EKĀMBAKA

The name occurs in two grants[6] discovered at Kanas. The place may be identical with Bhuvaneshwar. It is the place, where the *maṭha* of the diety Maṇināgeśvara was situated.

EKĀRJUNAKA

The Wadgaon Plates[7] of Pravarasena II refer to this place. It has been identified with Arjuni, on the bank of the Erai, about sixteen miles north-east of Warora in Chanda district, Maharashtra.

EKKADDHĀRA

The place, mentioned in the Mallavali inscription[8] of Sivakhaḍavammaṇa, remains unidentified so far.

ELĀ-PADRA

The Palitana Plates[9] of Siṁhāditya refer to this place. It has been identified with Velwal in the Godhra taluq of Panch Mahals district, Gujarat.

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[1] MAR, 1943, p. 49.
[2] ibid., p. 54.
[3] EI, VIII, p. 287 (Betul Plates of Saṁkṣobha).
[4] EI, II, pp. 104, 381.
[5] *vide* Palitana Plates of Dharasena II, EI, XI, p. 83.
[6] EI, XXVIII, pp. 331, 334.
[7] EI, XXVII, p. 77.
[8] EC, VII, p. 252.
[9] EI, XI, p.18.

ELŪRA

The place has been mentioned in the Plates of Devavarman. It is identical with Eluru, seven miles from Pedda-vegi in the Godavari district, Andhra Pradesh.[1]

ERUKOṬŪRA

It occurs in the Tiruppa rankun-Ram Brahmi inscription.[2] The place is unidentifiable.

EṬHUYARŪRA

It occurs in the Karuṅgalakuḍi inscription.[3] This place also has not been identified.

GAÑJENĀD

The place was situated in Pudoli-*viṣaya*.[4] It remains unidentified.

GARGARĀ-KAṬA

A resident of this place is mentioned in the Haraha inscription[5] of Īśānavarman. The name denotes possibly a fort on the bank of the Ghagra, one of the chief tributaries of the Gaṅgā.

GAVĀYANA-GARTIKĀ

There was a low hill situated in the middle of a trench facing Dandapali towards the south near this village.[6] The place remains unidentified.

GEPURAKA-MĀRGA

It is mentioned in the Indore Plates[7] of Pravarasena II. The village is to be located in the vicinity of Tirodi in Balaghat district, Madhya Pradesh.

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[1] EI, IX, p. 58.
[2] NIA, I, p. 367.
[3] ibid., p. 370.
[4] *vide* Kodunjeruvu Plates of Avinīta, MAR, 1924, p. 68.
[5] EI, XIV, p. 18.
[6] *vide* Sohawal grant of Sarvanātha, EI, XIX, p. 130.
[7] EI, XXIV, p. 55.

GHAṆṬĀKARṆA-KṢETRA

It was situated in Śarephā-*hāra*.[1] For the identification of Sarephā-*hāra*, *vide* Chapter I, (p.34).

GHORAS

It was situated in Vaṭapallī in Surāṣṭra.[2] The place lay nine miles to the north-west of Mahuva.

GHŪI-KHEṬAKA

It was situated near the Ambhorā river.[3] It seems to be identical with Ghuikhed, about forty miles south of Tiwarkhed in the Chandur taluq of Amaravati district, Maharashtra.

GIRIGAḌA-GRĀMA

It was situated in Karvaṇṇāṅgam-*viṣaya*.[4] The village has been identified with Girigadde in the Sirsi taluq of the North Kanara district, Mysore.

GODHAGRĀMĀ-GRAHĀRA

The Mallasarul Plates[5] of Vijayasena refer to this place. It may be identical with Goha-grāma on the Damodar river to the south-east of Mallasarul in Burdwan district, West Bengal.

GOLLĀVALLĪ

It belonged to Kudrāvatī-*viṣaya*.[6] The place may be identical with Golwali near Kundakurti in Andhra Pradesh, the ancient home of the Golwalkar family.

GONEKĀKA

The name occurs in one of the Karle Cave inscriptions.[7] The place remains unidentified.

GOPENDRA-CORAKA

The Ghugrahati grant[8] of Samācāradeva refers to this place. It

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1. *vide* Soro Plates of Śambhuyaśas. EI, XXIII, p. 201.
2. *vide* Kairr grant of Dharasena IV, IA, XV, p. 339.
3. *vide* Tiwarkhed Plates of Nannarāja, EI, XI, p. 279.
4. *vide* Sirsi grant of Kṣṛṇavarman II, EI, XVI, p. 268.
5. EI, XXIII, p. 159.
6. *vide* grant of Pṛthivī-*Mahārāja*, EI, XXXV, p. 223.
7. EI, XVIII, p. 326.
8. ibid.

has been identified with Govindapur.

GOPPARA-VĀṬAKA

Situated near Bhadreṇiyaka, this place should be located near Vanthali in Junagadh, Gujarat.[1]

GORAKEŚA

The name occurs in the Goras Plate[2] of Dhruvasena II. The village is identical with Goras in Mahuva district, Gujarat State.

GOṢĀṬA-PUÑJAKA

The place is mentioned in the Paharpur grant[3] of the Gupta year 159. It was situated in the Palāśaṭṭa *pārśva* within the Nāgiraṭṭa *maṇḍala* in the Dakṣiṇāṁṣaka *vīthi*.

GOVA-GĀMA

The village is found in Nagarjunakonda Apsidal Temple inscription.[4] It appears that Gova-gāma, (*Skt*. Gopa-grāma), was some other locality than Goa.

GOVĀṬAKA

It appears in the Pedda-dugam Plates[5] of Śatrudaman. The place remains unidentified.

GOVIYĀṆAKA

It was situated near Asikheṭaka in Mosini-*pathaka*.[6] Goviyāṇaka has been identified with Gorana, two miles south-west of Askheda in Beglan taluq of Nasik.

GṚDHRA-GRĀMA

Gṛdhra-grāma is mentioned in the Wagdaon Plates[7] of Pravarsena II. It has been identified with Gade ghat, about eight miles to the west of Chinch-mandal, which lies just on the south of the elbow of the Wunna.

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1. *vide* Bhadreniyaka grant of Śīlāditya, EI, XXI, p. 118.
2. JBBRAS, NS, I, p. 55.
3. EI, XX, pp. 61, 62.
4. ibid., p. 22.
5. EI, XXXI, p. 92.
6. *vide* Lohaner Plates of Pulakeśin II, EI, XXVII, p. 40.
7. EI, XXVII, p. 77.

GUḌA-ŚARKARAKA

This place was situated in Śrīparṇikā.[1] It seems to be identical with Sankara, thirteen miles due west of Sirpur in Madhya Pradesh.

GUḌḌA-PALLĪ

The name occurs in the Kaira grant[2] of Dharasena IV. The place is unidentifiable.

GULA-GRĀMAKA

The place belonged to Chendaparaṅga-*viṣaya* and Ākāśa-*rāṣṭra*.[3] It is unidentifiable.

GULMA-GANDHIKĀ

The place should be located somewhere near the southern bank of the Bārānai (Vāṭāndī).[4]

GUṆAIKĀ-GRAHĀRA

The place is identical with Gunaighar, one & a half miles to the south-west of Debidvar in the Tippera district.[5] The village is well-known in the district for its antiquities. The place-name has its variants such as Guṇikā-, or Guṇekāgrahāra also.

HABANI

The place was situated in Kamboja.[6] For the identification of Kamboja, *vide* Chapter I (pp. 10, 12). A body of astrologers belonged to the place Habani.

HAṀKU-DEYĪ

An inhabitant of this place is mentioned in the Salihundan inscription.[7] The place is unidentifiable.

HARI-BHAṬA

It appears to be situated in Srikakulam taluq in Andhra

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1. *vide* Senakapat inscription of the time of Śivagupta Bālārjuna, EI, XXXI, p. 36.
2. IA, XV, p. 340.
3. *vide* Malga Plates of Indrarāja, EI, XXXIII, p. 212.
4. *vide* Kalaikuri and Ṣultanpur inscriptions of Gupta year 120 and 121, IHQ, XIX, p. 21 ; EI, XXXI, pp. 63, 65.
5. *vide* Gunaighar grant of Vainyagupta, IHQ, VI, pp. 55, 56.
6. *vide* Mathura Lion Capital inscription, JASBL, X, p. 35.
7. EI, XXVIII, p. 136.

Pradesh.[1] The land granted in the village was bounded by the tanks and the *arjuna* trees.

HARIYĀṆAKA

It belonged to Akṣasaraka sub-division of Hastavaprā-*haraṇī* in Surāṣṭra.[2] The place is untraceable.

HASTI-HṚDAKA

It belonged to Sīrāvāṭākāka-*sthalī*.[3] The place has not been identified so far.

HASTIKA-PALLIKĀ

It was situated in Koṇaka-*pathaka* in Kheṭā-*hāra* in Surāṣṭra.[4] The place should be located in Kaira district.

HASTI-ŚĪRṢA

This place is mentioned in the Kalaikuri and Sultanpur grants[5] of the Gupta years 120 and 121. It has been identified with Hatsarā, about four miles to the north-east of Behegaon Vibhītakī.[6]

HATTARA-VANA

It seems to belong to the district called Kroṣṭuka-*varttanī*.[7] The place should be located in the vicinity of Urlam, the findspot.

HEMAṆḌAKA

The name occurs in the Baranga grant[8] of Umavarman. The place should be located somewhere in the Berhampur, sub-division of the Ganjam district, Orissa.

HEBBAṬA

It was located at Sāṭṭipalli-Jaripāṭa, a sub-division of Mahiṣa-

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1. *vide* Santa-Bommali Plates of Indravarman, JAHRS, IV, p. 23 ; EI, XXV, p. 197.
2. *vide* Ganesgad Plates of Dhruvasena I, EI, III, p. 320 ; Vala Museum Plates of Dharasena, JBBRAS, NS, I, p. 23.
3. *vide* Bhavnagar grant of Dharasena III, EI, XXI, pp. 184, 234.
4. *vide* Prince of Wales Museum grant of Dhruvasena II, JBBRAS, NS, I, p. 70.
5. IHQ, XIX, pp. 21, 22 ; EI, XXXI, p. 63.
6. EI, XXXI, p. 63.
7. *vide* Urlum Plates of Hastivarman, EI, XVII, p. 333.
8. OHRJ, VI, p. 108.

viṣaya.[1] The name of the *viṣaya* is the source from which present Mysore has derived its name.

HIRUMUṬHUVA

The name occurs in the Nāgārjunakoṇḍa Second Apsidal Temple inscription.[2] The place is unidentifiable so far.

HOMVAKĀ-*GRAHĀRA*

The village is mentioned in the Sumandala grant[3] of Dharmarāja. It has been identified with Humma, railway station on Kurda road—Berhampur line between Rambha and Ganjam.

HOṆḌEVAKA

It was situated in Kroṣṭuka-*varttanī*.[4] The place should be located in the vicinity of Urlam, the findspot of the grant of Hastivarman.

IṀTAVHRIA

The name appears in the Taxila Silver Scroll inscription[5] of the year 136. The place remains unidentified.

ĪṄGUṆA

This village is mentioned in the Bennur grant[6] of Kṛṣṇavarman. It remains unidentified so far.

IRBULI

The place belonged to the country called Karma-*rāṣṭra*.[7] It should be located in Narasaraopet taluq of the Guntur district, Andhra Pradesh.[8]

IṢIKĀRAṆAKA

It was situated in Ambareṇu-*ṣthalī*.[9] The place should be located in old Nawanagar state of Gujarat.

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[1] *vide* Hebbata grant of Viṣṇuvarma, MAR, 1925, p. 98.
[2] EI, XX, p. 22.
[3] OHRJ, I, p. 68 ; EI, XXIII, p. 85.
[4] Urlam Plates of Hastivarman, EI, XVII, p. 332.
[5] CII, II, i, p. 77.
[6] EC, V, p. 594.
[7] *vide* Kopparam Plates of Pulakeśin II, EI, XVIII, p. 259 ; ABORI, IV, p. 52.
[8] ABORI, IV, pp. 48 f.
[9] *vide* Bhadua grant of Dharasena II, ABORI, IV, p. 40.

ĪŚVARA-DEVA-SENAKA

This place is mentioned in Bombay Asiatic Society Copper-plate inscription[1] of Dharasena II. It remains unidentified.

ĪŚVARA-VĀSAKA

The name appears in a Sanchi Stone inscription[2] of Candragupta II. The place should be located in the vicinity of Sanchi in Madhya Pradesh.

JĀIṆṆA-PALLĪ

Jāiṇṇa-pallī is mentioned in Kaisa grant[3] of Dharasena IV, Buhler suggested its identification with Jainol in the Kaira district, Gujarat.

JALĀRA

The name appears in Gokak Plates[4] of Dejja *Mahārāja*. The place was situated in the division of Kāṣmāṇḍī near a mountain.

JAMALĪ

The place was situated on the east of the Beṇṇakaṭa.[5] It has been identified with Jāmuntolā, three miles to the east of Kosamba.

JAMBUKHAṆḌA

Jambukhaṇḍa, after which one of the Jain *gaṇa* took its name, is mentioned in the Gokak Plates[6] of Dejja *Mahārāja*. The place has been identified with Jambukhandi, not far away from Gokak in Belgaum district, Mysore.

JAMBUSARAS

The place is mentioned in the following inscriptions :

1. Kaira inscription[7] of Vijayarāja.
2. Kaira Plates[8] of Dadda II, year 380.

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[1] IA, VIII, p. 303.
[2] CII, III, p. 31.
[3] IA, XV, p. 340.
[4] EI, XXI, p. 292.
[5] *vide* Tirodi Plates of Pravarasena II, EI, XXII, p. 172.
[6] EI, XXI, p. 292.
[7] IA, VII, p. 248.
[8] CII, IV, p. 62.

3. Kaira Plates[1] of Dadda II, year 385.
4. Nogawa Plates[2] of Dhruvasena II.

It has been identified with the present Jambusar, almost in a direct line between Kaira and Broach, about fifty miles to the south by east of Kaira and twenty-five miles to the north by west of Broach.

JAṄGOYIKĀ

Nandapura grant[3] of the Gupta year 169 refers to this place. The place is unidentifiable so far.

JĀVALA-VĀṬIKĀ

The name of the hamlet appears in Pandurangapalli grant of Avidheya. It has been identified with Jaoli, the name of the headquarters of the taluq of the same name in the Satara North district, Maharashtra.[4]

JIJJIKĀ

The name appears in Jirjingi Plates of Indravarman. Jijjikā has been identified with Jirjingi near Tekkali in the Ganjam district, Orissa.[5]

JOTI-PADRAKA

The place is mentioned in Valabhipur grant of Dharasena II. It has been identified with Jodia near Jamkhambhalia.[6]

JUKŪR-TĪRTHA

Tummeyanuru grant[7] of Pulakeśin II refers to this place. The place is unidentified so far.

JYEṢṬHĀNAKA

It belonged to Akṣasaraka in Hastavaprā-*haraṇī*.[8] The place remains unidentified so far.

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[1] CII, IV, p. 70.
[2] EI, VIII, p. 193.
[3] EI, XXIII, p. 54.
[4] MAR, 1929, p. 198.
[5] EI, XXV, p. 287.
[6] IA, VII, p. 70.
[7] *Andhra Pradesh Museum Inscriptions*, p. 45.
[8] *vide* Palitana Plates of Dhruvasena I, EI, XVII, p. 107.

KĀCĀP-PALLĪ

It was situated in Vallāvi-*viṣaya*.[1] The place is identical with Kachihalli in Belure taluq, Hassan district, Mysore.

KĀCARA-PALLIKĀ

The place belonged to Maṇināga-*peṭha*.[2] It should be located in Baghelkhand.

KĀCU-PATHA

Two Sanchi Stūpa inscriptions[3] refer to this place. It has not been identified so far.

KADAIKŪRA

The name appears in Hiresakuna inscription[4] of Mṛgeśavarman. The place remains unidentified.

KĀḌAKORASA

This name also appears in Hiresakuna inscription[5] of Mṛgeśavarman. The place remains unidentified.

KAḌĀKUṬURU

Kaḍākuṭuru is mentioned in Omgodu grant[6] of Siṁhavarman. It may be located somewhere near Oongole, the headquarters of the taluq of the same name in Guntur district, Andhra Pradesh.

KADAḶAKAḶANI

Hiresakuna grant[7] of Mṛgeśavarman records the gift of this village. The rivers Virajā and Vennā are mentioned in connection with the boundry of this village.

KADAMBA-GIRI-GRĀMA

Rithpur grant[8] of Bhava(da)ttavarman mentions this place. The village is identical with Kalamba in Yeotmal district,

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1. *vide* Keregalur Plates of Mādhava II, MAR, 1930, p. 116.
2. *vide* Khoh grant of Sarvanātha, CII, III, p. 136.
3. EI, II, p. 102.
4. EC, VIII, p. 12.
5. ibid.
6. EI, XV, p. 155.
7. EC, VIII, p. 12.
8. EI, XIX, p. 312.

Maharashtra.

KADAMBA-PADRULLAKA

This place is mentioned in Mallar Plates[1] of Jayarāja. It was situated in the Antaranālaka district.

KADAMBA-SARAKA

This place finds mention in Wadgaon Plates[2] of Pravarasena II. It has been identified with Kosara about two miles to the north of Chinchmandal, which lies just on the south of the elbow of the Wunnā.

KADAMBA-TĪRTHA

Khanapura grant[3] of Mādhava-varman refers to this holy place. It is probably identical with Khubi.

KADĀPIÑJANA

It seems to be situated in Supratiṣṭhā-*hāra*.[4] The place should be located near Paithon, in Aurangabad district, Maharashtra.

KADAPPA

Hyderabad grant[5] of Pulakeśin II refers to this place. The place remains unidentified so far.

KAGGI

The name occurs in Shimoga grant[6] of Mandhātā. The place is identical with Kaggi, about ten miles to the south of Channagiri in Channagiri taluq, Shimoga district, Mysore.

KAILĀSA-KŪṬA

The place is mentioned in two inscriptions[7] of Aṁśuvarman. At present, it is the name of a large mound about forty feet high situated to the north of Paśupati's Temple at Kathmandu in Nepal.

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[1] EI, XXXIII, p. 157.
[2] EI, XXVII, p. 77.
[3] EI, XXVII, p. 317.
[4] *vide* Poona Plates of Prabhāvatīguptā , EI, XV, p. 41.
[5] IA, VI, p. 73.
[6] MAR, 1911, p. 32.
[7] IA, IX, pp. 169, 170.

KĀKANĀDA

Kākanāda or Kākanāya appears in two Sanchi Stūpa inscriptions[1] as well as in Andher Stūpa inscription.[2] The place is identical with Sanchi, sometimes called Sanchi-Kānākheḍā, a village about twelve miles to the North-east of Diwanganj in Bhopal district, Madhya Pradesh. The place is famous for the great Stūpa, which is referred to in the Sanchi Stūpa inscription as *Kākanāda-boṭa-Mahāvihāra*.

KĀKANḌĪ

The name appears in one of the Bharhut inscriptions.[3] It is also found in the *Paṭṭāvalī of Kharataragacha*.[4]

KAKKIJA

It was situated in Puṣyānaka-*sthalī*.[5] The place is unidentifiable.

KAKOLURA

Nāgārjunikoṇḍa fragmentary inscription[6] records this name. The place is unidentifiable.

KAKUBHA-GRĀMA[7]

The village is identical with Kahaum, about five miles to the west by south of Salempur-Majhauli, the chief town of Salempur tahsil of Deoria district, Uttar Pradesh. The place is approachable from the Satnar Railway station on North-east Railway.

KALAHĀṬAKA

It was located at Hastavaprā-*haraṇī*. The place has been identified with Koliyāk, lying on the eastern bank of the creek near Hāthab.[8]

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1. EI, II, p. 396, *Bhilsa Topes*, p. 241.
2. CII, III, p. 31.
3. IA, XXI, p. 235.
4. ibid., p. 247.
5. Valabhipur grant of Śīlāditya I, IA, XIV, p. 30.
6. EI, XXXIV, p. 210.
7. Kahaum Stone pillar inscription of Skandagupta, CII, III, p. 67.
8. *vide* grant of Dhruvasena I, EI, XIX, p. 304.

KĀLĀSĀMKA[1]

The village has been identified with Kāṭasara.[2]

KĀLAVAṄGA

The place is mentioned in Devagiri grant[3] of Mṛgeśavarman. It remains unidentified so far.

KALLĀRA[4]

This place has been identified with Kherali, thirteen miles north of Multai in the Chhindwara district, Madhya Pradesh.[5]

KALLĀVANA[6]

The village is identical with Kalwan, the chief town of the Kalvan taluq of the Nasik district. The natives of Kalwan are mentioned, under the title *Kolavanāḥ*, as one of the peoples of Aparānta in the Purāṇas.[7]

KĀLVAKOṆḌA

It belonged to Dimiḷe-*viṣaya*.[8] It has been identified with Kondakirla, seven miles in a north-westerly direction from Chipurapalli, in the Visakhapatnam district, Andhra Pradesh.[9]

KAMALĪBHŪHAKĀ-*GRAHĀRA*

The place[10] may be located near Hingni Berdi, or it may be the name of some plot in this village situated near Dhond in the Poona district, Maharashtra.

KAMBURĀN-CERUVU[11]

The place is probably identical with the village bearing the same name in the Ellore taluq of the West Godavari district.

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[1] *vide* Vala Museum grant of Śīlāditya I, JBBRAS, NS, I, p. 30.
[2] Virji, *AHS*, p. 303.
[3] IA, VII, p. 37.
[4] Mentioned in Pandhurna grant of Pravarsena II, *Vākāṭaka Rājavaṁśa*, p. 209.
[5] *Vākāṭaha Rājāvaṁśa*, p. 209.
[6] Mentioned in Abhona Plates of Śaṅkaragaṇa, CII, IV, p. 41.
[7] S. B. Chaudhuri, *Ethnic Settlements in Ancient India*, p. 150.
[8] *vide* Chipurapalli grant of Viṣṇuvardhana, IA, XX, p. 16.
[9] ibid.
[10] EI, XXIX, 177.
[11] Pedavegi grant of Nandīvarman, JAHRS, I, pp. 95-101.

KAṀḌAḌI-GĀMA

The name of this village is mentioned in five Sanchi Stūpa inscriptions.[1] The place is unidentifiable.

KAṀPARA

It was situated in Kudrā-*hāra*.[2] It has been located at Komarru, ten miles to the east of Kanukollu in the Gudivada taluq of the Krishna district, Andhra Pradesh.

KĀMYAKA[3]

The hamlet Kāmyaka is to be located near Jaoli in the North-Satara district, on the bank of the river Yenna to the east of the Mahablesvara plateau.

KĀNAKA-GRĀMA

It was situated in Sindhu-*viṣaya*.[4] The place is unidentified so far.

KAṄGŪRA

The place[5] is unidentified so far.

KAṆHAHINI[6]

The place should be located in the Nasik district.

KANĪYAS-TAḌĀKĀSĀRIKĀ

It has been identified with Tarsari, fifteen miles due west from Kapura and about half way between the rivers Miṇḍholā and the Purṇā.[7]

KANRALAGGANRU[8]

This place remains unidentified so far.

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[1] EI, II, pp. 372, 383.

[2] *vide* Kanukollu Plates of Skandavarman, EI, XXXI, p. 9.

[3] Mentioned in Pandarangapalli grant of Avidheya, MAR, 1929, p. 198.

[4] *vide* Kanheri Plate of Traikūṭakas, CII, IV, p. 29.

[5] Mentioned in Mattepad Plates of Dāmodaravarman, EI, XVII, p. 329.

[6] Appears in Nasik Cave inscription, EI, VIII, p. 77.

[7] Pardi Plates of Dahrasena, EI, X, p. 53.

[8] Found in Kattuceruvu grant of Harivarman, *Andhra Pradesh Museum Inscriptions*, p. 247.

KĀNTEḌADAKA

It is to be located in the northern part of the Tippera district, now in Bangla Desh. The village was situated in the division called Uttara-maṇḍala.[1]

KĀPĀSI-GĀMA

Two Sanchi Stūpa inscriptions[2] refer to the village Kāpāsigāma, which is identical with Kapasi, near Nander in Maharashtra.

KAPICITA

The name[3] appears to belong to a monestic establishment in Lenadri hills at Junnar in Maharashtra.

KAPISTHA-VĀṬAKĀ-*GRAHĀRA*

It is mentioned in the Mallasarul grant of Vijayasena.[4] The place is unidentifiable so far.

KAPPENNALĀ[5]

This place is unidentifiable so far.

KARAMAGALŪR

Karamagalūr is mentioned in Adur grant[6] of Kīrtivarman I. It has been identified with Kallapur in the Hangal taluq of the Bharwar district, Mysore.[7]

KARAÑJA

It was situated in Asandī-*viṣaya*.[8] It should be located in the Holalkere taluq of the Chitaldrug district.

KARAÑJA-MALAYA

It occurs in the Tiwarkhed Plates[9] of Nannarāja. Possibly it was one of the numerous Karañjas in Bihar.

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[1] Gunaighar grant of Vainyagupta, IHQ, VI, p. 54.
[2] EI, II, pp. 101, 391.
[3] Junnar inscriptions, ASWI, IV, p. 95.
[4] EI, XXIII, p. 159.
[5] *vide* Malavalli grant of Sivakhaḍavammaṇa, EC, VII, p. 252.
[6] IA, XI, p. 70.
[7] Journal of Karnatak University, V, p. 108.
[8] MAR, 1943, p. 49. (Durmaya Plates of Ravi-*mahārāja*).
[9] CII, III, p. 246.

KARAÑJA-VIRAKA

It belonged to Bennākārpara-*bhoga*.[1] It has been identified with Karanja, about six miles from Amgaon Railway station situated on the Nagpur-Calcutta line of the South-east Railway.[2]

KARAṄKA[3]

The place may be located near Dhulat in the Faridpur district, West Bengal.

KĀRELLIKĀ

It has been identified with Karel in the Rajapur taluq of the Ratnagiri district, Maharashtra.[4]

KARIPENDŪLĀ[5]

The place remains unidentified so far.

KARMAKĀRA

It has been located at Kalamgaon near Chandur in the Wardha district, Maharashtra.[6]

KARMAṬUVA[7]

It remains unidentified so far.

KARṆASOMA-GRĀMA[8]

The village was near the Vansalikā river.

KĀŚAHRADA

The place[9] has been identified with modern Kasandra, twelve miles to the North-west of Ahmedabad.

KĀSARA

The place[10] has been identified with the village of the same

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1. *Vākāṭaka Rājavaṁśa*, p. 163.
2. ibid.
3. Mentioned in a grant of Gopacandra, IA, XXXIX, p. 204.
4. Goa Plates of Indravarman, JBBRAS, X, p. 365.
5. *vide* Mallavalli Inscription of Sivakhaḍavammaṇa, EC, VII, p. 252
6. Dudia Plates of Pravarasena II, *Vākāṭaka-Rājvaṁśa*, p. 183.
7. Appears in Penukonda Plates of Mādhava II, EI, XIV, p. 334.
8. *vide* Bantia grant of Dharasena II, EI, XXI, pp. 179 ff.
9. Occurs in Amreli grant of Kharagraha I and in Mota Machiala grant of Dhruvasena I, IIBS, I, p. 15 ; EI, XXXI, p. 301.
10. *vide* Alina grant of Dharasena IV, IA, VII, p. 75.

name lying five miles North-west of Petlad.[1]

KAṬAKAÑU

It appears in five Sanchi Stūpa inscriptions.[2] The place has not been identified so far.

KAṬAPUTAKA

It[3] should be located near Junnar in Maharashtra.

KATAṬṬĀKA

This place[4] should be searched in the south of Mysore. It was situated in Sindhuthayā-*rāṣṭra*.

KATSA

The locality of Katsa is mentioned in Kosam inscription[5] of Bhadramāgha. The guild of stone-masons of Katsa is referred to in the inscription. There is a Nandstone quarry at a distance of two hundred yards of the findspot of the inscription. It is probably that the quarry supplied the stone-masons with requisite materials for practising their craft.

KAṬṬU-CERUVU[6]

The place remains unidentified so far.

KATUḶḶAMALI

This was situated in Vallāvi-*viṣaya*.[7] It may be identical with Kadumanahalli in Belur taluq, Shimoga district, Mysore.

KEKATA

It was probably situated near Sanchi in Bhopal.[8]

KENDORAMĀNYA

This place[9] has been identified with Kendur, four miles north by east of Badami in the Bijapur district.

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[1] Virji, *AHS*, p. 303.
[2] EI, II, pp. 101, 107, 381.
[3] Appears in Junnar Inscription, ASWI, IV, p. 96.
[4] Berur grant of Viṣṇuvarman, EC, VI, p. 91.
[5] EI, XXIV, p. 256.
[6] Mentioned in Kattuceruvu grant of Harivarman, *Andhra Pradesh Museum Inscriptions*, p. 247.
[7] *vide* Keregalur Plates of Mādhava II, MAR, 1930, p. 116.
[8] Sanchi Stūpa inscription, EI, II, p. 97.
[9] Mentioned in Mahākūṭa inscription of Mangaleśa, IA, XIX, p. 18.

KEREGĀLŪR

It was situated in Vallāvi-*viṣaya*.[1] It should be located in the Belur taluq, Shimoga district, Mysore.

KEŚVAKA

This place belonged to Cullāḍā-sīmā-*bhoga*.[2] It has been identified with Keshwa standing on the bank of a nullah bearing the same name, about five and a half miles to the South-east of Mahasamund in the Raipur district.

KESELAKA-GRĀMA

The place[3] is identical with Kesaribeda, adjoining Umakot Police Station in the Koraput district, Orissa.

KESUVOḶALA[4]

This place has been identified with Pattadakal, on the left bank of the Malaprabhā, about eight miles east by north from Badami in the Bijapur district, Mysore.

KETAKAREYA[5]

This place is unidentifiable so far.

KETAṬṬA-GRĀMA

The village was situated in Devanna-*pañcālī*.[6] It has not been identified so far.

KHAḌḌAVALI[7]

The place is identical with Kodavali, nine miles from Pithapuram, East Godavari district, Andhra Pradesh.

KHADIRA-PĀṬṬAKA

It was situated in Gudda-*viṣaya*.[8] The place is unidentified.

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1. *vide* Keregālūr grant of Mādhava II, MAR, 1930, p. 116.
2. *vide* Kurud Plate of Narendra, EI, XXXI, p. 265.
3. Appears in Kesaribeda Plates of Arthapati, EI, XXVIII, p. 16.
4. Mahākūṭa inscription of Mangaleśa, IA, XIX, p. 118.
5. Appears in Sanch Stūpa inscription, *Bhilsa Topes*, p. 250.
6. *vide* Parlakimedi grant of Indravarman, IA, XVI, p. 134.
7. *vide* Kodavali rock inscription of Caṇḍasati, EI, XVIII, p. 318.
8. *vide* Buguda Plates of Mādhava-varman, EI, III, p. 45.

KHĀDYAṬAPĀKA

Allahabad Stone Pillar inscription[1] of Samudragupta mentions the term *khādyatapākika*, which probably refers to an inhabitant of Khādyaṭapāka. The place remains unidentified.

KHAṆḌA-JOṬIKĀ[2]

This place is represented by Khāṇḍjuli between Gohagrām and Mallasārul.

KHAṬĀPŪRAṆĀ-GRAHĀRA

It was situated in Nanda-*vīthi*.[3] The place is unidentified.

KHEṬA-GRĀMA

The place[4] should be located in the vicinity of Khudaca.

KHUDACA[5]

The place should be located in the vicinity of Peshawar in West Pakistan.

KHUDDAVEDĪYA[6]

It should be located in the vicinity of Amreli.

KIṆḌOPPA

The place was situated in Tellavalli.[7] It may be identified with any one of the villages named as Kodapalem near Srungavarapukota most probably that one which is near Tella-gamudy.

KINIHINI-KHEṬAKA[8]

This place should be located in the vicinity of Bamhani in Bhandara district, Madhya Pradesh. It was situated in Bennākārpara-*bhoga*.

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1. CII, III, p. 10.
2. Appears in Mallasarul grant of Vijayasena, EI, XXIII, p. 159.
3. *vide* Nandapur grant of the Gupta year 169, EI, XXIII, p. 154.
4. Halsi grants of Kākusthavarman and Ravivarman, IA, VI, pp. 23, 26.
5. Appears in Manikiala inscription of the year 18 as well as in Peshawar Museum inscription of the year 168, CII, II, i, pp. 149, 79.
6. Appears in Valabhipur grant of Dhruvasena I, IA, p. IV, 105.
7. *vide* Srungavarapukota Plates of Anantavarman, EI, XXIII, p. 60.
8. Appears in Seoni grant of Pravarasena II, CII, III, p. 246.

KIRUKUPPATURU

The place belonged to Pantipura-*viṣaya*.[1] It remains unidentified so far.

KIRUMUṆḌANĪRU

It was situated in the country called *Devalge*.[2] The place is unidentified.

KIRUNĪRILLI[3]

This place is unidentifiable so far.

KIRUPĀSĀṆI

It was located in Mongalur district.[4] The place should be located near Talakad (ancient Talavanagara).

KIŚORA-VĀṬAKA

It should be located near Deo-Baranark in Bihar.[5]

KOBIDĀRIKĀ[6]

The place is unidentifiable so far.

KOḌAKA[7]

The place should be located near Junnar.

KOḌALARĀ[8]

This place should be searched in the Belure taluq, Shimoga district, Mysore.

KOḌANALLŪRA

It was situated in Vallāvi-*viṣaya*.[9] The place has been identified with Nallur to the South-west of Sulakere in the Channagiri taluq, Shimoga district, Mysore.

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1. *vide* grant of Kṛṣṇavarman II, *Karṇāṭuka inscriptions*, II, p. 2.
2. *vide* Keregalur Plates of Mādhava II, MAR, 1930, p. 116.
3. Appears in Hitnahebhagilu grant of Mṛgeśvarman, EC, IV, p. 136.
4. *vide* Nilambur grant of Ravivarman, EI, VIII, p. 148.
5. Deo-Baranark Inscription of Jīvitagupta, CII, III, p. 215.
6. Appears in Indore Plates of Pravarasena II, EI, XXIV, p. 55.
7. Appears in Junnar Inscription, ASWI, IV, p. 97.
8. Appears in Keregalur grant of Mādhava II, MAR, 1930, p. 116.
9. *vide* Halebidu grant of Kṛṣṇavarman, EC, V, p. 184.

KOḌASĪMĀ

About two miles in the south of Sankara, there is a village Korasi with which Koḍasīmā is to be identified. It was the headquarters of a division of the same name.[1]

KOḌḌAVĪRĀ-*GRAHĀRA*[2]

The village is unidentified so far.

KOḌIJILA

An inhabitant of this place is mentioned in a Sanchi Stūpa Inscription.[3] The place is unidentified.

KOḌIKIṀ-GRĀMA[4]

It has been identified with Koniki near Ongole in the taluq of the same name in the Guntur district, Andhra Pradesh.

KODUÑJARUVU

It was situated in Pudoli-*viṣaya*.[5] The place remains unidentified.

KODUÑJERUVU

It was situated in Pudalnāḍa-*rāṣṭra*.[6] The place may be identical with Kodunjaruvu in Pudoli-*viṣaya*.[7]

KOḌUVA

One Nāgārjunakoṇḍa inscription[8] refers to an inhabitant of this place. The place is unidentified so far.

KOGULIPOGUYA

It was situated in Antarmalaya-*rājya*.[9]

KOHALAṬṬAKA[10]

This place may be located near Vitnera, about twenty miles south by east of Sirpur in Madhya Pradesh.

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[1] Senakapat inscription of the time of Śivagupta Bālārjuna, EI, XXXI, p. 36.

[2] Appears in Mallasarul grant of Vijayasena, EI, XXIII, p. 159.

[3] EI, II, p. 388.

[4] Omgodu grant of Siṁhavarman, EI, XV, p. 255.

[5] *vide* Kodunjaruvu grant of Avinīta, MAR, 1924, p. 68.

[6] *vide* Gummareddipuram Plates of Durvinīta, MAR, 1912, p. 32.

[7] Kodunjaruva grant, MAR, 1924, p. 68.

[8] EI, XXXV, p. 17.

[9] *vide* grant of Mṛgeśavarman, EI, XXXV, p. 152.

[10] Appears in Sirpur Plates of Rudradāsa, CII, IV, p. 11.

KOHETŪRA[1]

It has been identified with Ketturu in the Srikakulam taluq of the district of the same name in Andhra Pradesh.

KOKILĀRA[2]

This place has been identified with Khairi, about four miles to the west of Chinch-mandal, which lies just to the south of the elbow of the Wunnā.[3]

KOḶA-NALLŪRA

The place belonged to Vallāvi-*viṣaya*.[4] It is Koḍanallūra, which has already been referred to above (p. 173).

KOLATTŪRA[5]

The place is unidentified so far.

KOLIKĀ

This village has been identified with Kola, about three miles South-east of Retare Budrukh.[6]

KOLIKĀ-VĀṬAKA

The place is probably identical with Kolavade, at a distance of three miles to the west of Retare Budrukh.[7]

KOṆATAPUKA[8]

The place remains unidentified so far.

KOṆḌAMAÑCI

It has been identified with Kondamanchili on the western bank of the Godavari in the Narsapur taluq of the East Godavari district, Andhra Pradesh.[9]

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[1] Komarti Plates of Caṇḍavarman, EI, IV, p. 144.

[2] Appears in Wadgaon Plates of Pravarasena II, EI, XXVII, p. 77.

[3] ibid.

[4] *vide* Bannahalli grant of Kṛṣṇavarman II, EI, VI, p. 18.

[5] Appears in Bedirur grant of Bhūvikrama, MAR, 1925, p. 86.

[6] Khanapur Plates of Mādhavavarman, EI, XXVII, p. 317.

[7] ibid.

[8] Appears in Malavalli grant of Sivakhaḍavammaṇa, EC, VII, p. 252.

[9] Tandivada grant of Pṛthivī-*Mahārāja*, JOR, IX, p. 193.

KOṆḌAMURUVUDU

The place has been identified with Kondamudusupalem, due south of Kandukur in the taluq of the same name in Nellore district, Andhra Pradesh.[1]

KONIYĀNĀM-VĀṬAKA

The place is probably identical with Kanhuvadi, about five miles north by east of Bhatora in Nasik.[2]

KONTIṆĪKA

It was situated in the district called Aṣṭadvāra-*viṣaya*.[3] The place is probably identical with Kathakoni or Kotmi, both about twelve miles from Adhabhara.

KORAMAṄGA[4]

The place is identical with Koramangala, about eight miles from Hassan and about forty miles from Asandi in Mysore.

KORAṬṬURA[5]

The place remains unidentified so far.

KORAVEGĀ

This was a locality within the village *Āsandi*.[6] Asandi is a village in the Kanur taluq, Chikmaglur district, Mysore.

KORPARA-GARTĀ[7]

The place should be located in Baghelkhand.

KORPARIKĀ-*GRAHĀRA*[8]

It was also situated in Baghelkhand.

KOSALĀ

The name occurs in Bamhani grant[9] of Bharatabala. It should

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1. EI, XXV, p. 48.
2. Vadner Plates of Buddharāja, CII, IV, p. 50.
3. *vide* Adhabhara Plates of *Mahā*-Nannarāja, EI, XXXI, p. 22.
4. Koramanga grant of Ravivarman, MAR, 1933, p. 111.
5. Appears in Gummareddipura Plates of Durvinīta, MAR, 1912, p. 32.
6. *vide* Devangere Plates of Ravivarman, EI, XXXIII, p. 91.
7. CII, III, p. 100.
8. ibid.
9. EI, XXVII, p. 141.

be located in Chhattisgarh.

KOŚAMBAKA[1]

It has been identified with Kosamba, six miles to the south-east of Tirodi in the Balaghat district.

KOŚAMBAKHAṆḌA

It is probably identical with Kosambaka mentioned above. Tirodi grant[2] of Pravarasena II refers to it.

KOTHURAKA[3]

It has been identified with the site occupied by Mangaon on the right bank of the Wunnā.

KOṬI-TĪRTHA

This holy place is mentioned in Nandsa *Yūpa* inscription[4] of Bhaṭṭisoma. It is difficult to say that which one of the several Koṭitīrthas Varanasi, Mathura, Kuruksetra etc., is referred to here.

KOTTUPU[5]

It has been identified with Kudapasingi in the Golugonda taluq of the Visakhapatnam district.

KOṬṬURA

Kottura was situated in Mahendra-*bhoga*.[6] It should be located in the Ganjam district, Orissa.

KOVIDĀRAKA[7]

The place is located at Kunar, four miles from Kosamba in the Balaghat district, Madhya Pradesh.

KṚṢṆAYAŚAS[8]

It has been identified with Kanhiara in Kangra.

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[1] Indore Plates of Pravarasena II, *Vākātaka Rājavaṁśa*, p. 177.

[2] EI, XXII, p. 172.

[3] Kothuraka grant of Pravarasena II, EI, XXVI, p. 160.

[4] EI, XXVII, p. 267.

[5] Dhavalapeta Plates of Umavarman, EI, XXVI, p. 134.

[6] EI, XXVI, p. 134 ; JAHRS, X, p. 144.

[7] Indore Plates of Pravarasena II, *Vākāṭaka Rājavaṁśa*, p. 177.

[8] Kanhiara and Pathyar Rock Inscriptions, EI, VII, p. 116.

KṢEMA

It was situated to the North-east of Taxila.[1]

KṢĪRA-SARA

It belonged to Saṅgamakheṭaka-*viṣaya*.[2] It should be located in the vicinity of Sankheda, Gujarat.

KUBJA-TINDUKA[3]

It may be one of the holy places called Kuñjaka and Kabjāmra mentioned in the Purāṇas.

KUḌITHIYAM

It was situated in Perūra-*viṣaya*.[4] The *viṣaya* included the village Herur in the Sira taluq, Tumkur district.

KUKKAṬA

It was situated in Hastakavaprā-*haraṇi*.[5] The village Kukad near Tanasa in the Gogha taluq, about nine miles South-west of Hathab, represents this village.[6]

KUKKUṬA-VALLIKĀ

It has been identified with Kukreli in Sankheda district, Gujarat.[7]

KUKUṬA-GRĀMA[8]

The place is unidentified so far.

KUMĀRA-DVĪPA

It appears to be situated somewhere on the western coast about the Goa territory.[9]

KUMĀRI-VAḌAO[10]

The place is identical with Kawarwara, about eleven miles towards west-south-west from Goraj in the Baroda district, Gujarat.

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[1] Taxila grant of Patika, CII, II, i, p. 28.
[2] Two Sankheda grants of Dadda IV of the year 392, EI, V, p. 39.
[3] The place occurs in Bharhut Inscription, IA, XXI, p. 229.
[4] *vide* Kuḍithiyam grant of Kṛṣṇavarman, MAR, 1932, p. 126.
[5] Valabhipura grant of Dhruvasena I, IA, V, p. 205.
[6] Virji, *AHS*, p. 305.
[7] Two Sankheda grants of Dadda IV of the year 392, EI, V, p. 39.
[8] Vappaghoṣavāṭa grant of Jayanāga, EI, XVIII, p. 63.
[9] Goa grant of Anirjitavarman, EI, XXXIII, p. 295.
[10] Sarsavni grant of Buddharāja, CII, IV, p. 54.

KUMBHĀRA-PADRAKA

The place was situated in Keṭakapadrikā-*deśa*.[1] It should be located near Midnapore in West Bengal.

KUMŪLŪRA

The place was situated in Paḷaki-*viṣaya*.[2] It should be located near Chipurpalli in Andhra Pradesh.

KUMVUKĪRIKṢILĀKA

It was situated in the Uttamāloka district.[3] The place should be searched near Kanas in the Balasore district, Orissa.

KUNDA-MUCLUṆḌI[4]

The place remains unidentified so far.

KUNDATAPUKA[5]

It also remains unidentified so far.

KUṆḌI-VĀṬAKA

It was situated in Koṅkaṇa-*viṣaya*.[6] The place is identical with Kundi in the Sangameshwar taluq of the Ratnagiri district, Maharashtra.

KUṆḌŪR, KUṆLŪRA

Kuṇḍūr appears in Omgodu grant[7] of Siṁhavarman. Polamuru grant[8] of Mādhavavarman I mentions a place Kuṇlūra, which was situated in Karma-*rāṣṭ*ra. Dr. Subba Rao identifies Kuṇlūra with Konduru in the Sattenepalle taluq of the Guntur district, Andhra Pradesh.

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1. *vide* Midnapur grant of Śaśāṅka, JRASBL, XI, p. 9.
2. *vide* Timmapuram Plates of Viṣṇuvardhana I, EI, IX, p. 318.
3. *vide* Kanas Plate of Bhānudatta, EI, XXVIII, p. 334.
4. Appears in Malavalli Stone Pillar Inscription of Sivakhaḍavammaṇ, EC, VII, p. 252.
5. ibid.
6. *vide* Nerur grant of Maṅgaleśa, IA, VII, p. 162.
7. EI, XV, 255.
8. JAHRS, VI, p. 21.

KUNTURA-PADRAKA

It was situated in Pūrva-*rāṣṭra*,[1] which lay to the east of the Maikala range.

KURAGHARA

The place is mentioned in nine Sanchi Stūpa inscriptions.[2] *The place* is probably identical with Kurdwar in Madhya Pradesh.

KURAMA

Two Sanchi Stūpa inscriptions[3] refer to an inhabitant of this place. The place remains unidentified so far.

KURARA

The name occurs in nineteen Sanchi Stūpa inscriptions[4] with its variants forms like Kurāra, Korara, Kurari, Kurariya, etc. The place remains unidentified.

KURAŪRA

This place was situated in Peraṭi-*bhoga* in Paru-*viṣaya*.[5] It has not been identified so far.

KURAVAKĀ-*GRAHĀRA*

Kuravaka grant[6] of Nandivarman refers to it. The place is unidentified.

KURUMARATHI[7]

The place is to be located in the Poona district.

KURUVĀḌA[8]

The place is identical with Kuravaka of the Kolleru Plates[9] of Nandivarman.

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1. *vide* Mallar Plates of Vyāghrarāja, EI, XXIV, p. 49.
2. EI, II, pp. 382, 386, 387, 396, 389, 394.
3. EI, II, pp. 392, 402.
4. EI, II, pp. 106, 108, 376, 382, 383, 390, 397, 398, 400, 402, 385, 378, 376.
5. *vide* Bendiganahalli Plates of Kṛṣṇavarman, MAR, 1915, p. 40.
6. IA, V, p. 177.
7. Satara grant of Viṣṇuvardhana I, IA, XIX, p. 309.
8. *vide* Kanteru grant of Nandivarman, JAHRS, V, p. 31.
9. IA, V, p. 177.

KUTHUKA-PADA

The name occurs in a Sanchi Stūpa inscription.[1] At another place, occurs a similar term, Kuthupadaka.[2]

KUTSĀŚRAMA

The place is identical with Kusuma in the Reodar tahsil of the Sirohi district, Rajasthan.[3]

KUTTURA-GRĀMA

The place was situated in Mahendra-*bhoga*.[4] It should be located in the Ganjam district, Orissa.

KUVALĀLA-HASU[5]

The place remains unidentified so far.

ḶAGUBAṀṚU

It is located at Daggupāḍu in the Baptala taluq of the Guntur district, Andhra Pradesh.[6]

LAÑJĪŚVARA

The place has been identified with Nandikeśvara close to Badami.[7] A Kanarese record mentions it as Lañjigeśvara.[8]

LĀṬA

It was a locality in Śriparṇikā-*grāma*.[9] The place remains unidentified.

LAVAṄGASIKĀ

It lay in the Damodarpur region in the southern part of the Dinajpur district, West Bengal.[10]

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[1] EI, II, p. 376.
[2] Sanchi Stūpa Inscription, EI, II, p. 375.
[3] Kusuma Inscription of Vikrama year 693, EI, XXXVI, p. 49.
[4] Dhavalapeta Inscription of Umavarman, MAR, 1938, p. 83.
[5] Nerur Plates of Pulakeśin II, IA, VIII, p. 44.
[6] Chura grant of Viṣṇugopavarman, EI, XXIV, p. 142.
[7] Badami Cave Inscription of Kīrtivarman, IA, VI, p. 363.
[8] See IA, XIX, p. 317.
[9] *vide* Senakapat Inscription of the time of Śivagupta Bālārjuna, EI, XXXI, p. 36.
[10] Damodarpur grant of the year 224, EI, XV, p. 143.

LEKHA-PALLIKĀ

It was situated in Ārammi-*rājya*.[1] The place is identical with Lakhapur near Chikhali on Multai-Chhindwara road, in Chhindwara district, Madhya Pradesh.[2]

LEKUMĀRĪ

The place is identical with Lokamudi in the Kaikalur taluq of the Krishna district, Andhra Pradesh.[3]

LEŚUDAKA

It has been identified with Lusada, a Railway station on Himatnagar-Udaipur city way of the Western Railways.[4] As an alternative suggestion, we may refer to another station Lushala on Rajkot-Veraval line.

LUMMINI-GĀMA

Rummindei Pillar inscription[5] as well as Kapileśvara Stone slab inscription[6] refer to this traditional site where Lord Buddha was born.[7] The place is identical with Rummindei, about a mile north of Parariya, which is about two miles north of Bhagvanpur, the headquarters of a tahsil of that name in Nepal ; and about five miles to the North-east of Dhulha in the Basti district, Uttar Pradesh.

LŪŚĀ

Lusdi near Mandal in Mahuva taluq of the Bhavnagar district, Gujarat, is probably the modern representative of the ancient village Lūśā.[8]

MACCHOṬIKĀ

It was situated in Uttiṇṇa-ijja-*sthalī* in Surāṣṭra.[9] The place has been identified with Machiala, seven kilometres from Amreli in Gujarat.

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[1] *vide* Pandhurna grant of Pravarasena II, *Vākāṭaka Rājavaṁśa*, p. 209.

[2] ibid., p. 207.

[3] Kanteru grant of Skandavarman, EI, XXV, 46 ; *Annual Report on South Indian Epigraphy for 1924-25*, p. 73.

[4] *Sewell's list of Antiquities*, I, 34, p. 36.

[5] EII, I, p. 164.

[6] IHQ., V, p. 752.

[7] *Jātaka*, I, pp. 52, 54.

[8] Virdi grant of Kharagraha I, Proceedings of Seventh Oriental Conference, pp. 670, 665, note 13-a.

[9] *vide* Amreli Museum Plates of Dhruvasena II, EI, XXV, p. 286.

MACHADARYĀ

It has been located at Rajmachi, which lies to the east of Retare Badrukh in the Karhad taluq, Satara district.[1]

MADAṆḌE[2]

The place remains unidentified so far.

MAḌALA-CHI-KAṬA

Five Sanchi Stūpa inscriptions[3] refer to it. The place is unidentifiable.

MADASARAS[4]

The place remains unidentified so far.

MADHUKAJHARĪ

Dr. A. S. Altekar identified it with the river Madhunadī, on whose bank the village Carmāṅka was situated.[5] Dr. Mirashi, however, identified it with Murjhar in the vicinity of Bamhani. His suggestion is based on the identifications of other places mentioned in the Patna Museum grant[6] of Pravarasena II.

MADHULATIKĀ[7]

It is to be located near Rithpur in the Amaravati district.

MADHU-VANA

The place has been identified with Madhubani, in the neighbourhood of Sanchi in Bhopal district, Madhya Pradesh.[8]

MADHU-VĀṬAKA[9]

The place should be located near Bakta to the east of

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[1] Khanapur Plates of Mādhavavarman, EI, XXVII, p. 317.

[2] Appears in Kodunjeruvu grant of Avinīta, MAR, 1924, p. 68.

[3] EI, II, pp. 105, 106, 376, 385.

[4] Bombay Asiatic Society Grant of Dharasena II, IA, VIII, p. 302.

[5] JBORS, XIV, p. 472.

[6] *Vākāṭaka Rājavaṁśa*, p. 215.

[7] Rithpur Plates of Bhava(da)ttavarman, EI, XIX, p. 103.

[8] Sanchi Stūpa Inscription, EI, II, 98.

[9] Mallasarul Grant of Vijayasena, EI, XXIII, p. 159.

Gohagram.

MADKAṆĀ

It belonged to Hastavaprā-*haraṇī*.[1] The place is probably identical with Makharid near Talaja, which is fifty-nine kilometres from Bhavnagar and fifty kilometres from Mahuva in Gujarat.[2]

MAGALARAṆA[3]

It remains unidentified so far.

MAGALATHĀNA[4]

The place has been located at Magthan, which lies in the neighbourhood of Kanheri caves in Maharashtra.

MAHĀ-GRAMĀ[5]

It is the name of a place situated in the region round Nagarjunakond in Andhra Pradesh.

MAHĀKAṀDURŪRA

The place was probably situated in Kammaka-*rāṣṭra*.[6] It may be located near Jaggayyapeta, the findspot.

MAHALLA-LĀṬA

Mahalla-Lāṭa or Mahallama-Lāṭa was situated in Asi-*bhukti*.[7] It has been identified with Ladki or Ghat Ladki in the Morsi taluq of the Amaravati district.

MAHĀMORAGI[8]

The place still remains unidentified.

MAHĀ-VANASĀLA[9]

This place also remains unidentified. It may be located near

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[1] *vide* Palitana grant of Dharasena I, EI, XI, p. 107.

[2] Virji, *AHS*, p. 305.

[3] Five Nagarjunikond Inscription, EI, XXXIV, p. 209 and XXXV, p. 15.

[4] JBBRAS, VI, p. 13.

[5] Nagarjunakond Inscription of the time of Vasuṣeṇa, EI, XXXIV, p. 203.

[6] *vide* Jaggayyapeta Stūpa Inscriptions, IA, XI, pp. 258-9.

[7] Two incomplete Inscriptions of Pravarasena II, EI, XXIV, pp. 265-6.

[8] Appears in two Sanchi Stūpa Inscriptions, EI, II, pp. 105, 371.

[9] Appears in Amaravati Buddhist Sculpture Inscription, ASSI, I, p. 91.

Amaravati in Andhra Pradesh.

MAHĀ-VEJA[1]

The place may be located in the Junnar region, Maharashtra.

MAHEṀKHĀNĀJA[2]

The place remains unidentified so far.

MAHEŚVARA-DĀSENAKA

It belonged to Hastavaprā-*haraṇī*.[3] The place may be identical with any one of the two villages called Mahādevapura, one of which lies about twenty-five miles South-east of Hathab and the other near Sihor, about twenty-one miles from Hathab in Bhavnagar district, Gujarat.

MĀKARAPPI[4]

The place is unidentified so far.

MALĀRA

It belonged to Kupalakaṭa-*deśa*.[5] The place has been identified with Malowli in the Goa territory.

MĀLINĪ[6]

The locality is to be placed in the vicinity of Ajmer in Rajasthan.

MALKĀVU-PALLĪ

The place was situated in the Mogalur district.[7]

MALLA-KAPEDHAKA

It was situated on the north of Kosamba-khaṇḍam.[8]

MALLA-KHEṬAKA

It has been identified with Malkhet, about two miles South-

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1. Appears in Junnar Inscription, ASWI, IV, p. 97.
2. An inhabitant of this place is mentioned in Amaravati Buddhist Sculpture Inscription, ASSI, I, Burgess, p. 85.
3. Valabhipur grant of Dharasena I, IA, VI, p. 12.
4. Hyderabad grant of Pulakeśin II, IA, VI, p. 73.
5. *vide* grant of Pṛthivīmallavarman, EI, XXXIII, p. 64.
6. Barli Stone Inscription of Bhāgavata, JBRS, XXXVII, p. 38.
7. Nilambur Plates of Ravivarman, EI, VIII, p. 148.
8. Tirodi Plates of Pravarasena II, EI, XXII, p. 172.

west of Retare Budrukh in Satara district.[1]

MALLA-YAṢṬIKĀ

It has been identified with Malathi in the Jehanabad Police area of the Gaya district.[2]

MALLIGŪRA

It belonged to Paruvi-*viṣaya*.[3] For the identification of Paruvi-*viṣaya*, *vide* Chapter I (p. 52).

MALUKA-VIRAKA[4]

The place may be located near Rithpur, the findspot of the plates, in the Amaravati district, Maharashtra.

MAMAḶA (or-ḌA)

The place has been identified with Mawal near Ghats.[5]

MAṆALI[6]

The place still remains unidentified.

MĀṆA-PALLĪ[7]

It should be traced in the Balaghat district.

MANAVASITI[8]

This place should be looked for in the Tarai.

MAṆḌAKA

Malga, the find-spot of the Malga Plates[9] of Indrarāja is probably a modification of ancient Maṇḍaka.

MAṆḌUKA-GRĀMA[10]

It may be located in the Khallikota taluq of the Ganjam district, Orissa.

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[1] Khanapur Plate of Mādhavavarman, EI, XXVII, p. 317.

[2] Amauna Plate of Nandana, EI, X, p. 50 ; for the identification, *vide Historical Geography and Topography of Bihar*, M. S. Pandey, p. 129.

[3] Residency Plates of Avinīta, MAR, 1911, p. 33.

[4] Rithpur Plates of Bhavadattavarman, EI, XIX, p. 103.

[5] Karle Cave Inscriptions, EI, VII, p. 64.

[6] Kodunjeruvu grant of Avinīta, MAR, 1924, p. 68.

[7] Patna Museum Plate of Pravarasena II, JBORS, XIV, p. 472.

[8] Sohgaura Plates, EI, XXII, p. 2.

[9] EI, XXXIII, p. 212.

[10] Sumandala grant of Dharmarāja, OHRJ, 1, p. 68.

MAṆḌUKI-GRĀMA[1]

The place has been identified with Mandgaon, two miles to the north from Mangaon, which is traditionally known as named after Maṇḍo ascetic, who did his penance on the Wunnā river.[2]

MĀṄGAḌUR

It was situated in Veṅgo-*rāṣṭra.*[3]

MANI-GRĀMA[4]

The place remains unidentified so far.

MANIYAṬEGURE[5]

It has also not been identified so far.

MAṄKAṆIKĀ[6]

The place is unidentifiable so far.

MARADE[7]

It should be located near Halsi, the findspot.

MARAKUḌA[8]

The place has not been identified so far.

MARIYASĀ[9]

The place still remains unidentified.

MARKAṬA-SĀGARA

It belonged to Aṅgadīya-*viṣaya* of Ahicchatrā-*bhukti.*[10] The place should be located near Banskhera.

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[1] Kothuraka grant of Pravarasena II, EI, XXVI, p. 160.
[2] See Wardha district Gazetteer, p. 250.
[3] *vide* Mangadur grant of Siṁhavarman, IA, V, p. 155.
[4] Appears in Keregalur Plate of Mādhava II, MAR, 1940, p. 116.
[5] Appears in Kodungeruvu Plate of Avinīta and Nallala Plate of Durvinīta, MAR, 1924, p. 168, pp. 70 f.
[6] Manikani grant of Tralasvāmī, IIBS, I, p. 6.
[7] Halsi grant of Harivarman, IA, VI, p. 32.
[8] Bedsa Inscription, JAS Bombay, NS, XXX, p. 70.
[9] Malavalli Inscription of Sivakhaḍavammaṇa, EC, VII, p. 252.
[10] Banskhera Plate of Harṣa, EI, IV, p. 211.

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MARUGERE[1]

This place also remains unidentified so far.

MĀRUṬŪRĀ-*GRAHĀRA*[2]

It is still a well-known place in the Narasaraopet taluq of the Guntur district, Andhra Pradesh.

MAṬAPAṬṬI

It is evidently the original form of Malavalli, the present name of a village whence two pillar inscriptions[3] have been found.

MAYINDA-VĀṬAKA

It has been identified with Mahendravada, adjacent to the village Polamuru in the Ramachandrapuram taluq of the East Godavari district, Andhra Pradesh.[4]

MAYŪRA-SĀLMALĀGRAHĀRA

It was situated in the Candrapurī district.[5] The locality has been placed in or about Pañcakhaṇḍa, where the Plates were discovered.[6] It may be identical with Panchakhanda in the Sylhet district.

MEDAṄGISYA[7]

The place remains unidentified so far.

MELURĀ

It is identical with Mellur in the Sidlaghatta taluq, Kolar district. The place is about twenty-five miles to the east of Sidlaghatta.[8]

MENMĀTURA[9]

The town has been located in the Nellore district.

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[1] Appears in Kodunjiruvu Plate of Avinīta, MAR, 1924, p. 68.

[2] Marutura grant of Pulakeśin II, APMI, p. 11.

[3] EC, VII, p. 252.

[4] Polamuru Plates of Mādhavavarman, JAHRS, VI, pp. 18 ff.

[5] Nidhanpur grant of Bhāskaravarman, EI, XIX, p. 118.

[6] IHQ, VII, p. 743 ; JASBI, I, p. 426.

[7] Appears in Kanhiara Inscription of Kangra valley, EI, VII, p. 116.

[8] Mallohalli grant of Koṅgṇi-*Mahārāja*, EC, IX, p. 89.

[9] Pikira grant of Siṁhavarman, EI, VIII, p. 161.

MIDUṆḌA-VALLĪ

The place was situated in Vallāvi-*viṣaya*.[1] It has not been identified so far.

MILLUKADRATHA

It has been identified with Mugardara, two miles from Bamhani in Madhya Pradesh.[2]

MITRA-GRĀMA

The place[3] is located at Matiya in the Patwari Circle No. 138 in the Bilaspur district.[4]

MODĀMA[5]

The place was situated in Kosala, the capital of which was Śrāvastī, modern Saheth-Maheth.

MOKKEPPIKĀ

It belonged to Nagarottara-*paṭṭa*.[6] It has been identified with Mopka, about ten miles from Bilaspur.

MORAGIRI

We find mention of a locality named as Mayūra-parvata in a quotation of *Caraṇavyūha-bhāṣya* given by Āpastamba. This place may be identical with Moragiri mentioned in the Bharhut inscription.[7]

MORAJAHA-KAṬA[8]

The place is unidentified so far.

MORASIHI-KAṬA

The place[9] is unidentifiable so far.

MORAYAHI-KAṬA[10]

This place also remains unidentified so far.

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[1] *vide* Keregalur Plates of Mādhava II, MAR, 1930, p. 116.
[2] Patna Museum grant of Pravarsena II, JBORS, XIX, p. 472.
[3] Mallar Plates of Pravarasena II, EI, XXXIV, p. 52.
[4] See JIH, XXXVII, p. 265.
[5] Sohgaurā Plates, EI, XXII, p. 2.
[6] Mallar Plates of Jayarāja, EI, XXXIV, p. 30.
[7] IA, XXI, p. 234.
[8] Sanchi Stūpa Inscription, EI, II, p. 385.
[9] ibid., p. 101.
[10] ibid., p. 50.

MṚGA-SĪMA

The place was situated to the west of Kosamba-khandam.[1] The place is unidentified.

MUḌERĀ

The locality was situated in the region of Nāgārjunakoṇḍa. The Nāgārjunakoṇḍa inscription speaks of the excavation of a tank at Muḍerā.[2]

MUGAMUR

The place is identical with Mungamur in the Kandukur taluq of the Nellore district, Andhra Pradesh.[3]

MUHĀ-KUMBHĀRA-PADRAKA[4]

The place should be located in Midnapore district.

MUKKŪṬALA[5]

The place remains unidentified so far.

MULCOROMPI[6]

This place also has not been identified so far.

MUḶTAGI[7]

It was situated to the east of Kirupasani, a village in the Mogalur district.

MULUKI

The name, which occurs in Penugonda grant of Hastivarman, reminds us of Mulakalapalle in the Nugur taluq in the East Godavari district, Andhra Pradesh.[8]

MUNDŪRU[9]

The place is identical with Mundur in the Ellore taluq of the

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[1] *vide* Tirodi Plates of Pravarasena II, EI, XXII, p. 172.

[2] Nagarjunakonda Inscription of the time of Ābhīra Vasuṣeṇa, EI, XXXIV, p. 202.

[3] Kopparam Plates of Pulakeśin II, JRASBL, IX, p. 8.

[4] Midnapore grant of Śaśāṅka, JRASBL, IX, p. 8.

[5] Bedirur grant of Bhūvikrama, MAR, 1925, p. 86.

[6] Kodunjeruvu grant of Avinīta, MAR, 1924, p. 68.

[7] Nilambur grant of Ravivarman, EI, VIII, p. 148.

[8] Penugonda grant of Hastivarman, EI, XXXV, p. 148.

[9] Pedavegi grant of Nandivarman II, JAHRS, I, p. 101.

West Godavari district, Andhra Pradesh.

MUROKAKI[1]

The place is unidentifiable so far.

ṆAḌATŪRA

It was situated in the province of Kammaka.[2] The place should be located in the Nellore district.

NADDĪYA

It belonged to Kheṭakā-*hāra.*[3] The place has been identified with Nandej, half a mile from Barjadi.[4]

NAGARA-ŚRĪ

It was situated to the east of the royal monastry near the village Gunaighar in the Tippera district.[5]

NĀGA-SARĪ

It should be located in Baghelkhand.[6]

NĀGOḶĀMI

The place[7] has been identified with Nogalla in the Bapatla taluq of the Guntur district, Andhra Pradesh.

NALLĀLA

Nallāla,[8] belonging to Korikunda-*viṣaya*, is unidentified.

NAMĀMAKADI[9]

The place remains unidentified so far.

NĀNAṀGOLA

It has been located at Nargol near Sanjan in Thana district,

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1. Ipur Plates of Mādhavavarman II, EI, XVII, p. 339.
2. Jaggayyapeta Stūpa Inscriptions, ASSI, I, Burgess, p. 110.
3. Valabhipur grant of Guhasena, EI, XIII, p. 339.
4. Virji, *AHS*, p. 306.
5. Gunaighar grant of Vainyagupta, IHQ, VI, p. 56.
6. Khoh grant of Hastin, CII, III, p. 100.
7. Cura grant of Viṣṇugopavarman, EI, XXIV, p. 142.
8. Nallala Plates of Durvinīta, MAR, 1924, p. 70.
9. Sanchi Stūpa Inscription, *Bhilsa Topes*, p. 242.

Maharashtra.[1]

NĀṆḌARE[2]

The place has not been identified so far.

NANDIĀLA[3]

It also remains unidentified so far.

NANDI-GIRI or NANDIARI

It has been identified with Nundagaon close to the Kankali Tila in Mathura, Uttar Pradesh.[4]

NANDI-GRĀMA[5]

The place is identical with Nandikeśvar, five miles east by north of Badami in Bijapur district.

NĀNDĪRAṬA

It belonged to Sarephāhāra-*viṣaya*.[6] The place may be located in the vicinity of Soro in the Balasore district.

NANDYĀLA[7]

The place remains unidentified so far.

NARĀCAḌU-GRĀMA

It was situated in Karma-*rāṣṭra*.[8] The place should be located in the vicinity of Ongole, the headquarters of a taluq of the same name in Guntur district.

NĀRASALA

Amaravati Buddhist sculpture inscription[9] refers to a person, who hailed from this place.

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1. Nasık Cave Inscription of Uṣavadāta, EI, VIII, p. 78.
2. Kodunjeruvu Plate of Avinīta, MAR, 1924, p. 68.
3. Nallala Plates of Durvinīta, MAR, 1924, p. 73.
4. Kankali Tila Jain Statue Inscription, EI, I, p. 383, JIH, XIX, p. 303.
5. Mahakuta Inscription of Maṅgaleśa, IA, XIX, p. 19.
6. *vide* Balasore Plate of Bhānudatta, EI, XXVI, p. 239 ; Haridas Mitra reads Bandiraka for Nāndīraṭa (IHQ, XI, 621).
7. Appears in Keregulur Plate of Mādhava II and in Kodunjeruvu grant of Avinīta, MAR, 1930, 116 ; MAR, 1924, p. 68.
8. *vide* Ongodu grant of Siṁhavarman II, EI, XV, p. 255.
9. ASSI, I, Burgess, p. 82.

NARATTAṄGA-VĀRI[1]

The name probably denotes two places, Narattaṅga and Vāri, or it refers to a village Vāri near Narattaṅga. Narattaṅga, probably, is represented by the present old fort of Narnala in Akola district. The place is still regarded as holy one and it is just eighteen miles to the east of Wari, which is now a deserted village on the river Ban or Wan.

NĀRĀYAṆA-VĀṬIKĀ

It was a place where an enclosing wall was constructed in first century B.C.[2] This wall is to be identified with Hathibada at Nagari, a small village situated at a distance of about eight miles to the north of Chitorgarh, Rajasthan.

NAṢṬI

It belonged to Sukuli-*deṣa*.[3] The place is to be located in the vicinity of Sanchi in the Bhopal district.

NAṬṬAKA-PUTRA[4]

The place remains unidentified so far.

NĀṬYOṬAKA

It belonged to Jambuvānara-*sthalī*.[5] The place is unidentified so far.

NAULIBA

It was situated in the Gandhāra country.[6] The place is unidentified.

NAVA-GRĀMA

It belonged to Pulinda-rāja-*rāṣṭra*.[7] The Prakrit form Navagāma occurs in a Sanchi Stūpa Inscription.[8] The place is too common to admit of definite identification.

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[1] Tirodi Plates of Pravarasena II, EI, XXII, p. 171.

[2] N. P. Chakravarti, ASI, A.R., 1934-35, p. 55.

[3] Sanchi Stone Inscription of Candragupta, CII, III, p. 31.

[4] Appears in Prince of Wales Museum grant of Dhruvasena I, JBBRAS, NS, I, p. 66.

[5] *vide* Palitana Plates of Dharasena II, EI, XI, p. 83.

[6] Mathura Lion Capital Inscription, JASBL, X, p. 36.

[7] Navagrāma grant of Hastin, EI, XXI, p. 126.

[8] EI, II, pp. 102, 103, 371, 372, 387.

NAVA-GRĀMAKA

It belonged to Mālavaka-*bhukti*.[1] It is identical with Nogawa, ten miles north of Rutlam.

NAVA-HAṬṬA

The Garland makers of this place have been described in the Sirpur Gandheśvara Temple Inscription[2] of the time of Mahāśivagupta. The place is unidentified.

NAVAMIKĀ

The term *uttara-navamikā* meaning, Northern part of Navamikā, occurs in British Museum Stone Inscription[3] of Kaniṣka I. The place is unidentified so far.

NAVANNAKA

It belonged to Kṣitimaṇḍā-*hāra*.[4] The place has been identified with Naina, three miles south of Khariar in the Raipur district, Madhya Pradesh.

NAVYĀVAKĀŚIKĀ[5]

It has been located at Sabhar in the Dacca district of Bangla Desh. The name reminds one of Kāsiyāni in the Gopalganj sub-division of the Faridpur district.

NELĀCAVASA[6]

The place is unidentified so far.

NIGGUḌAKA

It was situated in Ghāsaraka-*pathaka* in Surāṣṭra.[7] The place has been identified with Nagadia, ten miles North-east of Kisod.[8]

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[1] *vide* Nogawa Plates of Dhruvasena II, EI, VIII, p. 193.

[2] IHQ, XXXIII, p. 234.

[3] EI, IX, p. 240.

[4] *vide* Khariar grant of *Mahā*-sudeva, EI, IX, p. 172.

[5] Ghugrahati Inscription of Samācāradeva, EI, XVIII, p. 76 ; Two grants of the time of Dharmāditya and of Gopacandra, IA, XXXIX, pp. 200, 204.

[6] Appears in Nagarjunakond Fragmentary Inscription, EI, XXXIV, p. 210.

[7] *vide* grant of Sīlāditya I, JUB, III, p. 80 ; Amreli grant of Kharagraha I, IIBS, pp. 7 ff.

[8] Virji, *AHS*, p. 307.

NĪLĪ-GRĀMA[1]

The place is identical with Niljai, about five miles to the east of Chinchmandal, which lies just south of the elbow of the Wunna.

NINGOṆḌI-*AGRAHĀRA*[2]

The place remains unidentified so far.

NIRGUṆḌA[3]

It has not been identified so far.

NIRGUṆḌI-PADRAKA[4]

It has been identified with Nagarvada, six kos from Dabhoi. The identification is doubtful as Nagarvada is not in the vicinity of Saniadari (Pāsāṇihrada) and Tandalaja (Tandula-padraka) as stated in the Sankheda Plates of Śankaragaṇa.[5]

NIRVṚTA-VĀṬAKA[6]

The place remains unidentified so far.

NITVA-GOHĀLI

It was situated in Mūla-Nāgiraṭṭa.[7] The place may be located somewhere near Paharpur in the Badalgachi Thana of the Rajshahi district.

NUḶGĀLA[8]

The place is unidentifiable so far.

OBHARA

The place was situated in Gāndhāra-*deśa.*[9]

OḌIPARIVENENA[10]

It is also unidentified so far.

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[1] Wadgaon Plates of Pravarasena II, EI, XXVII, p. 72.

[2] Appears in Ningondi grant of Prabhañjanavarman, EI, XXX, p. 117.

[3] Appears in Kodunjeruvu Plates of Avinīta, MAR, 1924, p. 68.

[4] EI, II, p. 23.

[5] CII, IV, p. 45.

[6] Appears in Mallasarul grant of Vijayasena, EI, XXIII, p. 159.

[7] Paharpur grant of the Gupta year 159, EI, XX, pp. 61, 62.

[8] Appears in Godachi grant of Kaṭṭi-Arasa, EI, XXVIII, p. 62.

[9] *vide* Peshawar Museum Inscription, CII, II, i, p. 157.

[10] Amaravati Buddhist Sculpture Inscription, ASSI, I, Burgess, p. 94.

OṀGOḌU-GRĀMA

It was situated in Karma-*rāṣṭra*. It is identical with Ongole, the headquarters of the Ongole taluq of the Guntur district.[1]

OPĀṆI

It was situated in Maṇināga-*peṭha*.[2] The place should be located in Baghelkhand.

PAḌELA[3]

The place is unidentified so far.

PADMA-KHOLI

The place may be located near Khallikota in Ganjam district, Orissa.[4]

PADMĀVATĪ

The place has been identified with Padma Pawaya.[5]

PĀḌUKULIKĀ[6]

The name corresponds to the Sanskrit form *Pāṇḍukulikā*, meaning thereby, the little dwelling or the little sanctuary of Pāṇḍu (the Nāga Pāṇḍu). The Buddhism seems to have gained a footing among the agricultural population of the village.

PĀGUHŪRU[7]

It has been identified with Pavuluru in the Bapatla taluq of the Guntur district, Andhra Pradesh.

PALĀŚAṬṬA[8]

The place should be traced in the vicinity of Paharpur in Rajshahi district, now in Bangla Desh.

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1. *vide* Oṁgoḍu grants of Skandavarman II, and of Siṁhavarman, EI, XV, pp. 251, 255.
2. *vide* Khoh grant of Saṅkṣobha, CII, III, p. 115.
3. An inhabitant of this place is mentioned in a Bharhut Inscription, EI, XXXV, p. 189.
4. Sumandala grant of Dharmarāja, EI, XXVIII, p. 84.
5. Udayagiri Cave Inscription of the year 106, CII, III, p. 259.
6. Sanchi Stūpa Inscription, EI, II, p. 110.
7. Chura grant of Viṣṇugopavarman, EI, XXIV, p. 142.
8. Paharpur grant of the year 159, EI, XX, p. 61.

PALĀŚA-VṚNDAKA[1]

It may be identified either with Palasabaree, about ten miles North-east of the town of Dinajpur and fourteen miles due north of the findspot of the Damodarpur grant, or with the village having the same name and lying about sixteen miles North-east of Dinājpur and about twenty miles due north of the findspot. Another place, about nine miles North-west of the findspot and eleven miles South-east of the town of Dinajpur, is called Palasdanga.

PALAVAKKENĪ[2]

The place is unidentified so far.

PĀLGALINĪ[3]

It also remains unidentified so far.

PALMAḌI

It belonged to Sendraka-*viṣaya*.[4] For the identification of this *viṣaya*, *vide* Chapter I (p. 49).

PĀMASĀ-KHEṬAKA[5]

The place remains unidentified so far.

PAṀṆA-GĀMA[6]

It has also not been identified so far.

PĀṀṬŪRA

The place was situated in Kudrā-*hāra*.[7]

PAMVĀ[8]

It has been identified with Pamgarh, about twenty-one miles north of Tundra in the Janjgir tahsil of the Bilaspur district, Madhya Pradesh.

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[1] Damodarpur grant of Budhagupta, EI, XV, p. 136.

[2] Appears in Hiresakuna grant of Mṛgeśavarman, EC, VIII, p. 12.

[3] Shimoga Plates of Mandhatā-rāja, MAR, 1911, p. 32.

[4] Benur grant of Kṛṣṇavarman, EC, V, p. 594.

[5] Appears in Arga Plates of Kāpālivarman, EI, XXI, p. 233.

[6] Appears in Nagarjunakond Āyaka Pillar Inscription, EI, XX, p. 17.

[7] *vide* Kondamudi Plates of Jayavarman, EI, VI, p. 316.

[8] Arang grant of *Mahā*-jayarāja, CII, III, p. 191.

PAṆḌARAKŪPIKĀ

It belonged to Puṣyānaka-*sthalī*.[1]

PĀṆḌARAṄGA-PALLĪ

It lay on the bank of the Ane river to the east of Mahādeva hill.[2] It should be located in the vicinity of Jaoli in the Satara North district, Maharashtra.

PĀNIDA

The place[3] should be traced in the vicinity of Bhadrak in the Balasore district, Orissa.

PĀPADĀK-GRĀMA[4]

The place is unidentified so far.

PAPILĀ[5]

It also remains unidentified so far.

PARAKAṬA[6]

The place has not been traced so far.

PARALŪRA[7]

It has been identified with Harlapur, five miles to the north of Adur in the Dharwar district, Mysore. A village *Bṛhat*-paralūra is mentioned in the Devagiri grant[8] of Mṛgeśavarman.

PARA-MUCCUṆḌĪ[9]

The place has not been located so far.

PARASPATIKĀ

It lay in the Damodarpur region in the southern part of the Dinajpur district.[10]

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[1] IA, XIV, p. 330 (Valabhipur grant of Śīlāditya I).

[2] *vide* Pandarangapalli grant of Avidheya, MAR, 1929, p. 198.

[3] Bhadrak Inscription of Gaṇa, EI, XXIX, p. 174.

[4] Occurs in Nalanda Clay Seal, EI, XXI, p. 77.

[5] Mentioned in Nagarjunakonda Second Apsidal Temple Inscription, EI, XX, p. 22.

[6] Bharhut Inscriptions, EI, XXXV, p. 190.

[7] Adur grant of Kīrtivarman I, IA, XI, p. 69.

[8] IA, VII, p. 35.

[9] Malavalli Inscription of Sıvakhaḍavammaṇa, EC, VII, p. 252.

[10] Damodarpur grant of the year 224, EI, XV, p. 143.

PARIYAYA

It was situated in the Kāśakula district, and was formerly known as Sandhiyara.[1]

PĀRVARIKA[2]

The place should be traced in the vicinity of Vārāṇasī.

PĀṢĀṆI-HRADA[3]

It has been identified with Saniadari, two miles east of Tandalja and about fourteen miles North-east of Sankheda, in the Baroda district, Gujarat.

PĀŚĀNTIKA-PAḶḶI[4]

It has been identified with the findspot, Devnimori, near Śāmḷāji, Sabarkantha district, Gujarat.

PAṬṬĀNAKA

It belonged to Kālapaka-*pathaka* in *Surāṣṭra.*[5] The place has been identified with Padan, thirty-eight miles from Kalawad in the Jamnagar district, Gujarat.[6]

PAṬṬUVA-GRĀMA

The place may be identified with Pedda-dugam, the findspot.[7]

PAVARAJJA-VĀṬAKA

It belonged to Beṇṇākārpara-*bhoga.*[8] The place is probably identical with Paraswada near Bamhani and situated within twenty to thirty miles from the right bank of the Waingaṅgā.[9]

PAVATA

Two Bandhogarh Cave inscriptions[10] refer to this place. The place is probably identical with Pofato noticed by Hieun-Tsang, and with Parvata mentioned by Pāṇini[1] under *ṭakṣaśilādi-gaṇa*. Some scholars on the basis of the Paṇini's reference have located this tract in the Panjab. The commentary on the *Sutta-nipāta* mentions the country of Parvata (Parbata-*raṭṭha*) in the centre of Videha-*raṭṭha*.[2]

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[1] Kaira grant of Vijaya-*rāja*, IA, VII, p. 243.

[2] Varanasi Stone Pillar Inscription of the year 159, JRASBL, XV, p. 6.

[3] Sankheda grant of Śaṅkaragaṇa, EI, II, p. 23 ; CII, IV, p. 46.

[4] Devnimori Casket Inscription, JOI, XIV, p. 336.

[5] Grant of Dharasena IV, IA, I, p. 16.

[6] Virji, *AHS*, p. 238.

[7] Appears in Pedda-Dugam Plates of Śatrudaman, EI, XXXI, p, 92.

[8] *vide* Seoni grant of Pravarasena II, VII, III, p. 946.

[9] *Vākāṭaka-Rājavaṁśa*, p. 163.

[10] EI, XXXI, pp, 148, 185.

PĀVIḌA[3]

The place is probably identical with Pawa on the northern bank of the Gaṅgā between Vaiśālī and Kuśīnagara.

PEMATA[4]

The place has not been traced so far. Another Sanchi Stūpa inscription mentions a similar place named Pemuta.[5]

PEṆṆAŪR

It belonged to Korikunda-*viṣaya*.[6] For the identification of this *viṣaya*, *vide* Chapter I (p. 52).

PEṆUKAPAṞṞŪ-GRĀMA

It was situated in the vicinity of Oongole in Guntur district.[7]

PERDDALĀ

The Hiresakuna grant[8] of Mṛgeśavarman mentions the village Perddalā as bounded by the rivers Virajā and Vennā.

PERUKA

It was situated in Vanne-*viṣaya*.[9]

PERUREVĀNI-AḌIGALA[10]

The place remains unidentified.

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[1] *Aṣṭādhyāyī*, IV, 2, p. 143.

[2] Malalasekara, *Dictionary of Pali Names*, pp. II, 142.

[3] An inhabitant of this place is mentioned in a Sanchi Stūpa Inscription, EI, II, p. 375.

[4] An inhabitant of this place also is mentioned in another Sanchi Stūpa Inscription, EI, II, p. 394.

[5] EI, II, p. 387.

[6] *vide* Pennaur grant of Durvinīta, MAR, 1942, p. 135.

[7] Oṁgodu grant of Siṁhavarman II, EI, XV, p. 255.

[8] EC, VIII, p. 12.

[9] *vide* Maddagiri Plates of Durvinīta, EC, XII, p. 191.

[10] Nonamangala grant of Koṅgaṇivarman, EC, X, p. 207.

PERU-VĀṬAKA

It belonged to Pḷaki-*rāṣṭra*,[1] for the identification of which, *vide* Chapter I (p. 35).

PEṬHA-PAṄGARAKA

It may be identified either with Pagara, about four miles to the north of Pachmarhi in the Hoshangabad district,[2] or with Pangri in the Barsi taluq of the adjoining Sholapur district in the vicinity of Mahablesvara hills.[3] The place is mentioned in Uṇḍivāṭikā grant.[4]

PHAṄKA-PRASRAVAṆA[5]

The place has not been traced so far.

PHELĀ-PARVATIKĀ[6]

It has been identified with Pali, close to Kosam in Karari Pargana in the Manjhanpur tahsil of the Allahabad district. Uttar Pradesh.

PHUJĀKA-PALLI[7]

The place still remains untraced so far.

PIḌIHA[8]

It should be located near Kanukollu, the findspot.

PĪKIRA

It belonged to Muṇḍa-*rāṣṭra*,[9] for the identification of which, *vide* Chapter I (p. 38).

PĪṀḌĪTAKĀ-VAḌA[10]

The place may be identical with Pindara in Kalyanpur taluq of Jamnagar district, twenty-four miles from Khambalia and sixteen miles to the North-west of Bhotia.[1] The holy place is approachable also from Dwarka during fair weather, when the Little Rann (Okhla), which lies in the middle, is dry. Near the sea shore there is a group of ancient temples locally known as Durvāsā-Ṛṣi Ashram. It is slightly removed from the village.

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[1] Ramatirtham Plates of Indravarman, EI, XII, p. 134.
[2] IA, XXX, p. 511.
[3] Mirashi, V.V., ABORI, XXV, p. 42.
[4] Uṇḍivāṭika grant of Abhimanyu, EI, VIII, p. 165.
[5] Palitana Plates of Siṁhāditya, EI, XI, p. 17.
[6] Pali grant of Lakṣmaṇa, EI, II, p. 294.
[7] Appears in Sanchi Stūpa Inscription, EI, II, p. 384.
[8] Occurs in Kanukollu Plates of Nandivardhana, EI, XXXI, p. 4.
[9] *vide* Pikira grant of Siṁhavarman, EI, VIII, p. 61.
[10] Mentioned in Nasik Cave Inscription, EI, VIII, p. 78.

PIMPARI-PADRAKA

It was situated in Peṇṭhāma-*bhukti*.[2]

PIPPALA-RUNKHARI[3]

It has been identified with Pipalia, about fourteen miles South-west of Amreli in Gujarat.[4]

PIRIGIPA

It was situated on the northern bank of the river Mahānadī in the island of Revatī-dvīpa.[5]

POḌAVIJHA[6]

Poḍavijha or Poravijha is untraced so far.

POLĀL[7]

It is not certain that Polāl is the name of a town or of a garden.

POḶIYŪRA[8]

The place is unidentifiable so far.

POLURA

It belonged to the country called Kaliṅga.[9] It may be identical with Dantapura.[10]

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[1] Subrahmanyam, R., JOI, XIV, pp. 418-19.
[2] Rajim grant of Tīvaradeva, CII, III, p. 295.
[3] Valabhipur grant of Dhruvasena I, IA, IV, p. 105 ; Valabhipur grant of Guhasena, EI, XIII, p. 339.
[4] Virji, *AHS*, p. 307.
[5] *vide* Kandalgam grant of Pulakeśin II, IA, XIV, p. 331.
[6] Two Sanchi Stūpa Inscriptions, EI, II, p. 108, p. 388.
[7] Tirupparankunkan Brahmi Inscription, NIA, I, p. 367.
[8] Appears in Bedirur grant of Bhūvikrama, MAR, 1925, p. 86.
[9] Nāgārjunakoṇḍa Apsidal Temple Inscription, EI, XX, p. 22.
[10] IA, LV, pp. 94 ff ; Ptolemy, I, pp. 5, 16.

PONNAMURI

It was situated in Paruvi-*viṣaya*,[1] for the identification of which, *vide* Chapter II.

PORULLARE

It should be located in Chengelpet district.[2]

POṢAVALLI

It belonged to Vallāvi-*viṣaya*.[3] It has been identified with Hosahalli in the Belur taluq, Shimoga district, Mysore.

POTINAŪRA[4]

The place remains unidentified.

POTTARA[5]

Pottara has not been located so far.

POṬUNŪṄKA[6]

It is untraced even to day.

PRACAKĀŚA[7]

It should be located in Kathiawar, Gujarat.

PRAḌĀMĀRA

The port of Praḍāmāra was situated to the south of the low lands belonging to the Vihāra of Gunaighar in the Tippera district.[8]

PRĀLURA[9]

It has been identified with Paulura of Ptolemy's Geography. It may be located in the Bandar taluq of the Krishna district, Andhra Pradesh.

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[1] Residency Plates of Koṅgaṇi *Mahādhirāja*, MAR, 1911, p. 33.

[2] Nallala Plates of Durvinita, MAR, 1924, p. 70 ; Mallohalli grant of Durvinīta, EC, IX, p. 90.

[3] Keregalura Plates of Mādhava II, MAR, 1930, p. 116.

[4] Appears in Siddharmalai Brahmi Inscription, NIA, I, p. 371.

[5] Grant of Mṛgeśavarman, EI, XXXV, p. 152.

[6] Timmapuram Plates of Viṣṇuvardhana I, EI, IX, p. 318.

[7] Kalachhala grant of Iśvararāta, EI, XXXIII, p. 306.

[8] Gunaighar grant of Vainyagupta, IHQ, VI, p. 55.

[9] Pedavegi grant of Nandivarman, JAHRS, I, p. 101.

PRASTARA-DVĀRAKA[1]

It has been identified with either of the two villages called Patrapalli in the Patna district, about five to six miles to the North-west of Terasingha. There is also a village Patharla in the Kalahandi district, which also may be identical with Prastara-dvāraka.

PRASTARA-VĀṬAKA

Prastara-vāṭaka[2] or Prastara-bāṭa[3] has been identified with Porubata, adjoining Kalahandi and twenty miles to the east of Terasingha in the Ganjam district.

There is also another place Prastara-vāṭaka which belonged to Tripurī-*viṣaya*.[4] This has been located at Patpara, one mile off from Bilahri, nine miles from Marwara town and sixty miles from Tewar.

PRATOLĀ

The place[5] has not been identified so far.

PRAVAREŚVARA-DEVAKULA-STHĀNA

The term denotes a Śiva temple of Pravareśvara.[6] It was situated in the Wardha district. It belonged to Pravareśvara-*Saḍviṁśati-vāṭaka*, a territory which consisted of twenty-six villages.[7]

PROLIHALI

The place[8] is unidentifiable.

PṚṢṬHIMA-POTTAKA

It should be located in the vicinity of Paharpur in the Badalgachi Thana of the Rajshahi district, now in Bangla Desh.[9]

PUDGALĀ[10]

It should be located in the Gaya district, Bihar.

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[1] Kalahandi and Tersingha grants of Tuṣṭikara, JKHRS, II, p. 108 and EI, XXX, p. 276.

[2] Terasingha grant of Tuṣṭikara, EI, XXX, p. 277.

[3] Kalahandi grant of Tuṣṭikara, JKHRS, II, p. 108.

[4] *vide* Betul Plates of Saṅkṣobha, EI, VIII, p. 287.

[5] Sanchi Stūpa Inscription, Bhilsa Topes, p. 283.

[6] Pandhurna grant of Pravarasena II, *Vākāṭaka Rājavaṁśa*, p. 207.

[7] Belora Inscription of Pravarasena II, EI, XXIV, pp. 265-66.

[8] Bedirur grant of Bhūvikrama, MAR, 1925, p. 85.

[9] Paharpur grant of the Gupta year 159, EI, XX, pp. 61, 62.

[10] Amauna grant of Nandana, EI, X, 50, JASB, NS, V, 164.

PUḌOKEḌAM[1]

The place remains unidentified so far.

PUGARIKĀ[2]

The place has been identified with Parkham.

PULAKA[3]

Pulaka or Puloka should be looked for in Chodavaram division.

PUḶIKUROPE[4]

It has not been traced so far.

PULINDĀNAKA

The place has been located at Palduna to the north of Nogawa in Gujarat.[5]

PULLIŪRA

It belonged to Korikunda-*bhoga*.[6]

PULOBURŪ-*AGRAHĀRA*

Pulobūru or Pulobūmra is identical with Polamuru near Anaparti Railway station on Madras-Waltair way of North-east line of Southern Railways.[7] The place was situated on the Daliyavavi river and lay in Guddavāḍī-*viṣaya*.[8] Polamuru is situated beside the river Tulyabhaga in Ramachandrapuram taluq of East Godavari district. V. Rangacharya, however, suggests that Puloburu is identical with a place bearing the name Polamuru in Bhimavaram taluq of the West Godavari district in Andhra Pradesh.[9]

PŪRAṆA-VṚNDAKA-HARI

It has been identified with Brindakoori, fourteen miles to the

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1. Nagarjunakonda Inscription of the time of Ehavula Cāntamūla, EI, XXXIV, p. 19.
2. Modern Review, 1919. (Parkham Image Inscription).
3. Sarabhavaran Plates of Cikurādhipati, EI, XIII, p. 105.
4. Timmeyanuru grant of Pulakeśin II, *Andhra Pradesh Museum Inscriptions*, p. 45.
5. Nogawa Plates of Dhruvasena II, EI, VIII, p. 193.
6. *vide* Hosakote Plates of Koṅgaṇyadhirāja, MAR, 1938, p. 82.
7. Subba Rao, JAHRS, IV, p. 73.
8. *vide* Polamuru grants, JAHRS, VI, p. 21 ; IV, p. 75.
9. EI, XIX, p. 255.

north of Damodarpur in the Dinajpur district.[1]

PURANI-SAṄGAMA[2]

The place is unidentified so far.

PURAVIKHA[3]

This place is also untraceable so far.

PURIKĀ

Purikā is engraved on one of the Nalanda seals.[4] It has been identified with modern Purī, a part of Pawa, seven miles to the South-east of Bihar Sharif in the Patna district.[5]

Another Purikā is mentioned in one of the Bharhut inscription.[6] It seems that it was situated in the Godavari region and was included with in the province of the Sātavāhana rulers.

PŪRṆA-KAUŚIKA

It belonged to Śṛṅgavera-*vīthi*.[7] It should be looked for in the neighbourhood of Singara Police station in the Nator sub-division of the district of the same name.

PUROHITA-PALLIKĀ

It belonged to the region called Ikśarakī.[8] The place is located at Pal, two miles to the west of Surat.

PURU-KHEṬAKA[9]

The place remains unidentified so far.

PURUVIḌA[10]

It also has not been traced so far.

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1. Damodarpur Inscription of the year 224, EI, XV, p. 134.
2. Ramatirtham Plates of Indravarman, EI, XII, p. 134.
3. Sanchi Stūpa Inscription, EI, II, p. 108.
4. EI, XXI, p. 76.
5. Pandey, M.S., *Historical Geography & Topography of Bihar*, p. 150.
6. IA, XXI, p. 234.
7. Kalaikuri and Sultanpur grants of the year 120 and 121, IHQ, XIX, p. 21 ; EI, XXXI, p. 63.
8. *vide* Surat Plates of Vyāghrasena, CII, IV, p. 27.
9, Mentioned in Halsi grant of Ravivarman, IA, VI, p. 26.
10. Appears in Sanchi Stūpa Inscription, EI, II, p. 387.

PŪRVĪṆA[1]

It should be located near Gokak.

PUSAKA-VANA[2]

The place remains untraced so far.

PUSMILANAKA[3]

It also has not so far been identified.

PUṢYAMITRA[4]

The place seems to be situated near Chotila.

PUVĀNADĀ[5]

The place is untraceable so far.

RĀJAPĀLI

The Rajjapāliyā *śākhā* of the Veśavāṭika *gaṇa* mentioned in the Jain *Kalpasūtra* appears to have derived its name from Rājapāli, i.e., Rājapalli, which occurs in the Mathura Inscription.[6]

RĀKALUVĀ-*GRAHĀRA*[7]

It is identical with Ragolu near Srikakulam in Ganjam district, on the northern side of the river Nāgāvalī. The place belonged to Kaliṅga-*viṣaya*.

RAKṢASARA-PUTRA

It belonged to Pālatīrolahma.[8] The place is untraceable so far.

RĀMA-TĪRTHA[9]

The place should be located near Sopārā.

RAMORAJAKAḌI[10]

The place is untraceable so far.

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[1] Gokak Plates of Dejja *Mahārāja*, EI, XXI, p. 292.

[2] ASSI, I, Burgess, p. 91. (Amaravati Inscription).

[3] Dhank grant of Śīlāditya I, IA, IX, p. 239.

[4] Vala Museum grant of Śīlāditya I, JBBRAS, NS, I, p. 30.

[5] Junnar Inscription, ASWI, IV, p. 96.

[6] JUPHS, XII, i, 26. *cf.* Buhler, *Indian Sect of the Jains*, p. 60.

[7] *vide* Ragolu Plates of Śaktivarman, EI, XII, p. 2.

[8] *vide* Vaḷabhipur grant of Śīlāditya, IA, I, p. 46.

[9] Nasik Cave Inscription of Usavadāta, EI, VIII, p. 78.

[10] Sanchi Stūpa Inscription, EI, II, p. 107.

RASO-PADRA[1]

It has not been identified so far.

RATHAKĀRA[2]

It should be located near Kanukollu, the findspot.

RĀVIREVA

It was situated in the Natripāṭī district, [on the bank of the Kṛṣṇabennā (Krishna).[3]

REGONRAM

It was also situated in Natripāṭī-*viṣaya*,[4] on the bank of the Kṛṣṇabennā.

REṬṬURAKA

The place is identical with Retare in the Karhad taluq, Satara district.[5]

REVATIKĀ

It belonged to Gayā-*viṣaya*.[6] The place has been identified with Reworu in Tikari Police area of the Gaya district.[7]

ROHAṆAKI

The village belonged to the Varāhavarttanī-*viṣaya*.[8] It has been identified with Ronanki, a hamlet of the Singupura town of the Srikakulam taluq, Ganjam district.

ROHIṆI-PADA[9]

The place is unidentified so far.

ROLKŪṚUKI[10]

The place has not been located so far.

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[1] Gunda Inscription of Rudrasimha, EI, XVI, p. 235.

[2] Kanukollu Plates of Skandavarman, EI, XXXI, p. 9.

[3] Chikkula Plates of Vikramendravarman III, EI, IV, p. 196.

[4] ibid.

[5] Khanapur Plates of Mādhavavarman, EI, XXVII, p. 317.

[6] Spurious Gaya Grant of Samudragupta, CII, III, p. 256.

[7] Pandey, M.S., *Geography and Topography of Ancient Bihar*, p. 130.

[8] Narasingapalli Plates of Hastivarman, EI, XXIII, p. 66.

[9] Five Sanchi Stūpa Inscriptions, EI, II, p. 107, 109, 401.

[10] Hyderabad grant of Pulakeśin II, IA, VI, p. 73.

RUKMAPATI[1]

It also remains untraced so far.

SADA-KAḌA[2]

The place is unidentifiable so far.

SĀḌHAKA

It belonged to Tuḍā-*rāṣṭra*.[3] The place has been identified with Sadhar, ten miles from Sarangarh.

SAGIREYA[4]

The place is untraceable so far.

SAGHARU[5]

It has been identified with Soguru in the vicinity of Nandapur in the Vizianagaram taluq of Visakhapatnam district, Andhra Pradesh.

SAKAKACHA[6]

The place is unlocated so far.

SAKUṆAKA

It belonged to Varāha-*varttanī*.[7] The place should be in the neighbourhood of Dīrghāsi in Sindhuvāḍa taluq.

ŚĀLAGRĀMĀ-MANTAMARAKA

The name denotes two localities, which were a part of the village Gula-grāmaka, mentioned in Malga Plates[8] of Indrārāja. The localities were situated in Ākāśa-*rāṣṭra* within the *viṣaya* of Chendaparaṅga.

ŚALANOKRAMA

It has been identified with Shakardarra to the North-west of

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1. Ningondi grant of Prabhañjanavarman, EI, XXX, p. 117.
2. Sanchi Stūpa Inscription, EI, II, p. 398.
3. *vide* Thakurdiya grant of Pravararāja, JAHRS, IX, p. 31.
4. Sanchi Stūpa Inscription, EI, II, p. 402.
5. Amaravati Stūpa Inscription, JAHRS, I, p. 231.
6. Sanchi Stūpa Inscription, EI, II, p. 395.
7. *vide* Madras Museum Plate of Anantaśaktivarman, EI, XXVIII, p. 235.
8. EI, XXXIII, p. 212.

Ohind in West Pakistan.[1] It was situated in ancient Gandhāra-*deṣa*. Śalanokrama is identical with Sālātura, the birth place of Paṇini.

ŚĀLMALI-VĀṬAKA[2]

It may be identical with Mallasarul in Burdwan district, West Bengal.

SAMAGANOAKA[3]

The place is unidentified so far.

SĀMALI-PADA

It was situated in Govardhanā-*hāra*.[4] The place should be located somewhere in the Nasik district.

SAMANA[5]

The place is untraceable so far.

ŚĀMBILAKA

It belonged to Koṭimaṇḍā-*hāra*.[6] The place is located at San Doil or San Dohal adjoining Nahna in the Raipur district, Madhya Pradesh.

SAṀBODHI

It is the place of pilgrimmage at Bodh-Gayā.[7] Aśoka's visit to this place is described in the *Divyāvadāna*.[8]

SAṀGAMIKĀ

It was situated in Ārammi-*rājya*.[9] The place is identical with Saṅgama on the confluence of Kanhan and Bel in the Chhindwara district, Madhya Pradesh.

SAṀGO-HĀLI

The use of the plural forms of the terms Saṁgohāli and Saṁgo-

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1. Shakardarra Inscription of the year 40, CII, II, i, p. 160.
2. Mallasarul grant of Vijayasena, EI, XXIII, p. 159.
3. Nagarjunakonda Fragmentary Inscription, EI, XXXI, p. 210.
4. *vide* Nasik Cave Inscription, EI, VIII, p. 65.
5. Appears in Koramanga grant of Ravivarman, MAR. 1933, p. 111.
6. *vide* Khariar grant of *Mahā*-sedeva, EI, IX, p. 172.
7. Eighth Rock Edict of Aśoka, CII, I, p. 198 and EI, XXXII, p. 19.
8. *Divyāvadāna*, Cowell and Neil, p. 393.
9. *vide* Pandhurna grant of Pravarasena II, *Vākāṭaka Rājavaṁśa*, p. 207.

hāli-grāma indicates that the terms refer to some group of villages.[1] The group of villages should be located about the southern bank of the river Baranai.

SAMIHAMBARA[2]

The place has been identified with Samadhiala, ten miles from Vavadia Jogia, the findspot.

ŚAMIPADRA-VĀṬAKA

It was located in Anumañji-*sthalī*. The place has been identified with Samra, north of Koral.[3]

SAṀVAGA[4]

The term is generally taken to denote a people. Professor D. C. Sircar, however, sees the possibility of its being the name of a locality.[5]

ŚĀÑCĀṬAKA[6]

The place is untraced so far.

SAṄGAMAṆAKA

It belonged to Maṇḍali-*draṅga*.[7] The locality has not been traced so far.

ŚAṄKARA-VĀṬAKA[8]

The place is unidentified so far.

ŚĀNTA-NŪRU[9]

The place remains unlocated so far.

SAṆUKA-GĀMA[10]

It also remains untraced so far.

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[1] Kalaikuri grant of the year 120, IHQ, XIX, p. 21.

[2] Vavadia Jogia grant of Dhruvasena I, VOJ, VII, p. 297.

[3] Valabhipur grant of Guhasena, EI, XIII, p, 339.

[4] Appears in Mahasthan Stone plaque Inscription, EI, XXI, p. 85.

[5] *Select Inscriptions*, p. 83.

[6] Soro Plate of Soma-datta, EI, XXIII, p. 202.

[7] Valabhipur grant of Guhasena, EI, XIII, p. 339.

[8] Palitana grant of Dharasena I, EI, XI, p. 107.

[9] Tummeyanuru grant of Pulakeśin II, *Andhra Pradesh Museum Inscriptions*, p. 45.

[10] Sanchi Stūpa Inscription, EI, II, p. 375.

SAPA-BHUMI[1]

The place may be located in the vicinity of Girdharpur near Mathura in Uttar Pradesh.

SAPATANAIRIKA[2]

The place is unidentified so far.

SAPHĀU[3]

It also has not been traced so far.

ŚARAṆA-PADRAKA[4]

We are not able to trace it so far.

SĀRAPALLI-VĀSAKA[5]

The place has been identified with Saripalle in Vizianagaram taluq of Visakhapatnam district.

SARASVATĪ-VĀṬIKĀ[6]

The place is unidentified so far.

SARGA-PURĪ[7]

The place was near Navalkhi, the findspot, close to Vanthali.

ŚARKARĀ-PADRAKA

It belonged to Kālapaka-*pathaka* in Surāṣṭra.[8] Another Śarkarā-padraka was situated in Nandapura-*bhoga*.[9] The latter place has been identified with Sakara close to Nandgaon on the Mahanadi in the old Sarangarh State.

ŚARKARĀ-PĀṬAKA

It belonged to the Lāyoḍḍaka country.[10] The village could not be traced in the vicinity of Bonda.

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[1] Girdharpur Inscription, JUPHS, XII, p. 28.
[2] Bandhogarh Cave Inscription of Poṭhasiri, EI, XXXI, p. 180.
[3] Kanheri Inscription, ASWI, V, p. 82.
[4] Amreli Museum Plates of Dhruvasena II, EI, XXXV, p. 286.
[5] Srikakulam grant of Nandaprabhañjana-varman, IA, XIII, p. 49.
[6] Appears in Vavadia Jogia Plate of Dhruvasena I, VOJ, VII, p. 297.
[7] Navalkhi grant of Dharasena II, EI, XI, p. 78.
[8] *vide* grant of Dharasena IV, IA, I, p. 16.
[9] Pipardula grant of Narendra, IHQ, XIX, p. 145.
[10] Bonda Plates of Mahāśiva-gupta, EI, XXXV, p. 63.

SĀSADA[1]

The place is unidentified so far.

ŚĀTOMAHILĀ[2]

The place is unidentifiable so far.

ŚATUVANĀ-ŚRAMAKA[3]

It should be looked for in Damodarpur region in the southern part of the Dinajpur district.

SAUMYA-VANA

It was included in the territory of the Śailodbhavas[4] and Saumya-pura[5] was the chief town of this forest colony of Saumya-vana, situated within Kaliṅga or on the borders thereof.

ŚAVINI-PADRAKA[6]

The place may be located in the vicinity of Mota Machiala, the findspot.

SENAVARYĀ

It has been identified with Shenoli, a station on Miraj-Poona line.[7]

SETA-PATHA[8]

It corresponds to Sanskrit Śvetapatha. The place remains untraceable.

SEURAKA[9]

It has also not been located so far.

SIDA-KAḌA[10]

The place is unidentified so far.

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[1] Two Sanchi Stūpa Inscriptions, EI, II, pp. 99, 397.

[2] Tadagani Stone Inscription of Madhuvarman, EC, VII, 105.

[3] Damodarpur Inscription of the year 224, EI, XV, 143.

[4] Ponnuturu Plate of Sāmantavarman, EI, XXVII, p. 219.

[5] Kondedda grant of Dharmarājadeva EI, XIX, p. 267.

[6] Mota Machiala grant of Dharasena II, EI, XXXI, 303.

[7] Khanapur Plates of Mādhavavarman, EI, XXVII, 317.

[8] Sanchi Stūpa Inscription, EI, II, 395.

[9] Junnar Inscription, ASWI, IV, p. 97.

[10] Sanchi Stūpa Inscription, EI, II, pp. 397, 398.

SIDDHA-KEDĀRA[1]

It has also not been traced even today.

SIDDHĀRTHAKA

It belonged to Varāhavarttani-*viṣaya*.[2] The place has been located at Siddhantam on the south bank of the river Vaṁśadhārā.[3] The mention of *rāja-taṭāka* in Siddhārthaka, and of the consecration of a new tank there in the inscription, indicates the nearness of the royal capital to this place.

SIDIVIVARAKA

The place belonged to Supratiṣṭhā-*hāra*.[4] It should be located near Paithon in Aurangabad district.

SĪHAMUHIJJA

It has been identified with Sihunj or Sunj, to the south-eastern direction of Vaṁṭāwali.[5]

ŚĪLAKUṆḌA

The place should be looked in the vicinity of Dhulat in the Faridpur district.[6]

SINDA-VAḶAGA

The place should be traced in the Parasgad taluq of the Belgaum district, Mysore.[7]

SINGHALA

It may be identical with any one of the villages, the names of which end in Singi like Antarsingi and Somasingi etc., and are situated in the area around Baranga in Berhampur sub-division of the Ganjam district.[8]

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[1] Devagiri grant of Devavarman, IA, VII, p. 34.
[2] Achyuṭapuram Plates of Indravarman, EI, III, p. 128.
[3] JAHRS, VI, p. 77.
[4] Poona Plates of Prabhāvatī-guptā, EI, XV, p. 42.
[5] Kaira grant of Dharasena IV, IA, XV, p. 340.
[6] Grant of the time of Gopacandra, IA, XXXIX, p. 204.
[7] Yekkeri Rock Inscription of the time of Pulakeśin II, EI, V, p. 7.
[8] Baranga grant of Nandaprabhañjanavarman, OHRJ, VI, p. 113.

SIRISA-PADA

Sirisa-pada[1] or Śirīṣa-padraka[2] belonged to Akrureśvara-*viṣaya.* It has been identified with Sisodra about eleven miles west by south of Anklesvara in Broach.

ŚĪRṢA-GRĀMA

It was situated in Supratiṣṭhā-*hāra,*[3] for the identification of which, *vide* Chapter I (p. 41).

ŚIVAKA-PADRAKA

The place[4] is untraceable so far.

ŚIVAPURAKA-GRĀMA

It may be located either at Shivapur in the Supa Petha or at another locality of that name in the Halyal taluq of the Karwar district, Mysore.[5]

ŚIVA-VIVĀSA

It belonged to Śrīrājatilaka-*viṣaya*[6] in Koṅgoda-*maṇḍala.* The place is unidentified so far.

ŚIVI-LIṄGAKA[7]

The place is not traceable near about Arang and Sirpur. It belonged to Tosaḍḍa-*bhukti.*

SOHAJANĀ-PADRAKA

It belonged to Udumbura-*gartā.*[8] The place is identical with Sejwanik, about four miles South-east of Barwani, the findspot.

SOMAKUṆḌAKĀ

It belonged to Kuṇḍadhānī-*viṣaya* in Srāvastī-*bhukti.*[9] The place

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1. Bharhut Inscription, IA, XXI, p. 237.
2. Kaira grants of Dadda II, CII, IV, pp. 61, 70.
3. Poona Plates of Prabhāvatīguptā, EI, XV, p. 41.
4. Maliya grant of Dharasena II, CII, III, p. 166.
5. Arga Plates of Kāpālivarman, EI, XXXIII, p. 233 ; *cf.* Annigeri, A.M. IHQ, XXXVI, p. 241.
6. JKHRS, II, p. 57. (Caṇḍeśvara grant of Dharmarāja).
7. EI, XXIII, p. 20. (Aranga Plates of Mahāsudevarāja).
8. Barwani Plate of Subandhu, CII, IV, p. 18.
9. Madhuban Plate of Harṣa, EI, VII, p. 157.

should be located in Barabanki-Behraich region of Uttar Pradesh.

SOMAPAṬṬI[1]

The place is untraceable.

SONADA

The place is identical with Sonari, close to Sanchi in Bhopal district, Madhya Pradesh.[2]

ŚOṆAVVĀ

It belonged to Antar-narmadā-*viṣaya*.[3] The place has been identified with Sunao Kala, situated in Hansot Mahal of the Broach district, Gujarat.

SOPAKENDRAKA-MAṆḌALĪ[4]

The place is unidentified so far.

SPASUA[5]

It has also not been located even today.

ŚRĪ-GOHALĪ[6]

It should be looked for near Baigram in the Bogra district, West Bengal.

ŚRĪ-PARṆAKĀ

It belonged to Tandula-*padraka*.[7] Dhruva identifies it with Paniu, now desolate, near Dabhai.[8] This identification is doubtful as, first of all, the place is not in the vicinity of Tandalja, i.e. Tandula-padraka, and secondly *śrī* seems to be an integral part of the place-name. As Dr. Chhabra says, the village is so called because it abounded in trees of the *Śrīparṇa* or *Śrīparṇī* species.[1] According to Dr. Chhabra, it existed possibly in the neighbourhood of Ramtek, the modern representative of Rāmagiri of *Meghadūta*.

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[1] Mallavalli Stone Pillar Inscription of Sivakhaḍavammaṇa, EC, VII, p. 252.

[2] Sanchi Stūpa Inscriptions, *Bhilsa Topes*, p. 283 ; EI, II, p. 112.

[3] Sunao Kala Plates of Saṅgamasiṁha, EI, X, p. 74.

[4] Vala Museum Plates of Dhruvasena I, JBBRAS, NS, I, p. 18.

[5] Panjtar Stone Inscription of a Kuṣāṇa king, EI, XIV, p. 134.

[6] Baigram grant of the year 128, EI, XXI, p. 81.

[7] Sankheda grant of Śaṅkargaṇa, Patna Museum Plates of Pravarasena II, Nagardhana Plates of Svāmirāja, Senakapat inscription of the time of Śivagupta, CII, IV, p. 46, JBORS, XIV, p. 472, EI, XXVIII, p. 9, EI, XXXI, p. 36.

[8] EI, II, p. 23.

ŚRĪ-PARVATA

Śrī-parvata is mentioned in an inscription found on the site of Nagarjunakonda.[2] The Buddhist must have called this sacred spot *parvata* in immitation of the Hindu-*parvata* which is about but fifty miles from here as the crow flies. Fa-hien noted it as Paravata and subsequently he translated Paravata into Chinese Poloyu. He mentions that country all around is uncultivated and uninhabited. The country, all around, is even now barren. Thousands of monks and nuns must have lived here at one time.[3]

ŚRĪ-SĀHIKĀ[4]

The place is identical with Sirsahi in the Baloda Bazar tahsil and situated about twenty miles South-west of Tundra, Raipur district, Madhya Pradesh.[5]

ŚRĪYAṀ-BĀṬAKA[6]

The place is to be searched out in the vicinity of Badami in the Bijapur district, Mysore.

SUDASAṆA

Sudasaṇa or Sudisaṇa belonged to Govardhanā-*hāra*.[7] Dr. Buhler has identified it with Pisājipadaka.

SUDATTA-BHAṬṬĀNAKA

It was situated in the country called Surāṣṭra.[8]

ŚUKTIMATĪ[9]

It should be located in the neighbourhood of Kosam.

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[1] JOR, XIX, pp. 39-40.

[2] JAHRS, X, pp. 110, 111.

[3] *cf.* JAHRS, X, 110, p. 111.

[4] Raipur grant of Mahāsudeva-*rāja*, CII, III, p. 138.

[5] EI, IX, p. 283.

[6] Mahākūṭa Inscription of Maṅgaleśa, IA, XIX, p. 18.

[7] Nasik Cave Inscription of Pulumāvi, EI, VIII, p. 65.

[8] Prince of Wales grant of Dharasena II, JBBRAS, NS, I, p. 69.

[9] Kosam Inscription of the reign of Vaiśravaṇa, EI, XXIV, p. 147.

SŪLISA-GRĀMA

The place is to be traced near Nirmaṇḍa in the Kullu district, Himachal Pradesh.[1]

SUNAGARA

It has been identified with Sunadhar in the Ganjam district.[2]

SUNDHĀTI

Dr. Altekar prefers to trace it in the vicinity of Achalpur in the Amaravati district.[3] But Dr. Mirashi identifies it with Samanpur in the vicinity of Balaghat.[4]

SUṆIKĀ

It was situated in Hakirī-*bhoga.*[5] The place is unidentifiable.

SŪRYADĀSA

It belonged to Sūryapura-*viṣaya.*[6] The place has been identified with Surjiali, two miles from Timbadi, the findspot in the Bhavnagar district.[7]

SUVAṀṆA-GIRI[8]

The place has been identified with Kanakagiri, south of Maski in the Bellary district. Dr. Raychaudhury, however, likes to locate it at Songir in the Khandesh district.[9]

SUVARṆAKĀKṢAKA

The place should be located in Baghelkhand.[10]

SUVARṆAKĪYA-GRĀMA

It belonged to Śinabaraṭaka-*sthalī.*[11] It has not been identified so far.

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[1] Nirmand grant of Samudrasena, CII, III, p. 289.

[2] Baranga and Dhavalapeta grants of Umavarman, OHRJ VI, p. 108, EI, XXVI, p. 134.

[3] JBORS, XIV, p. 472. (Patna Museum Plate of Pravarasena II).

[4] *Vākāṭaka Rājavṁśa*, p. 214.

[5] *vide* Kauvatala Plates of Sudeva, EI, XXXI, p. 315.

[6] Valbhi grant of Dharasena II, IA, VII, p. 70.

[7] Virji, *AHS*, p. 310.

[8] Brahmagiri and Siddapur Rock Inscriptions of Aśoka, CII, I, pp. 176, 179.

[9] *EHD*, Yazdani, pp. 55-56.

[10] Khoh grant of Jayanātha, CII, III, p. 123.

[11] Mota Machiala grant of Bhruvasena I, EI, XXXI, p. 301.

SUVARṆAMUKHA[1]

The place is untraceable so far.

SUVARNĀRAPALLI

It was situated in Saṅgamakheṭaka-*viṣaya*.[2] The place should be located in Sankheda region, Gujarat.

SVACCHANDA-PĀṬAKA

The place should be located in Damodarpur region of the Dinajpur district.[3]

SVALPA-VELŪRA[4]

The place is unidentified. The name indicates that there were two villages of the name Velūra, one small (*svalpa*), and the other possibily a big one (*bṛhat*).

SYANDAKA-PARVATA

The place seems to have been situated at the foot of the hill called Syandaka.[5]

TĀKĀLAKKHOPPAKA

The place may be identified with Takaliogohan or with Takali, situated about forty-three and forty miles respectively from Nanded, on the road, which connects Nanded with Bashim.[6]

TĀKĀRĀ-PADA

The place[7] is untraceable so far.

TALAKĪYA[8]

The place is unidentifiable so far.

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1. Nasik Cave Inscription of Uṣavadāta, EI, VIII, p. 78.
2. Sankheda grant of Dadda IV, EI, V, p. 39.
3. Damodarpur grant of the year 224, EI, XV, p. 143.
4. Svalpavelura grant of Anantavarman, EI, XXIV, p. 135.
5. Nagarjunakonda Inscription of the time of Ehuvula Cāntamūla, EI, XXXV, p. 13.
6. Bashim Plates of Vindhyaśakti II, EI, XXVI, p. 151.
7. Sanchi Stūpa Inscription, EI, II, p. 384.
8. Mathura Stone Inscription, EI, IX, p. 242, IA, XIII, p. 121.

TĀLAMŪLA

It belonged to Korosoṭaka-*pañcāli*,[1] for the identification of which, vide Chapter I (p. 34).

TĀMARA-CERUVA

It was situated in Varāhavartanī-*viṣaya*,[2] for the identification of which, vide Chapter I (p. 35).

TAṀBALAMAḌA[3]

The place is unidentifiable so far.

TAMBA-TĪRTHA

It has been located at Tamboe on the right bank of the Krishna, about three miles south of Retare Budrukh.[4]

TĀṀBRĀPA-STHĀNA

The place has been identified with Damaramadugu in the Kovvur taluq, Nellore district, Andhra Pradesh.[5]

TAMPARA-VAḌAMA

It belonged to Uttara-Tosalī.[6] The place should be located in the Balasore district.

TAṀPOYAKA

It was located in Korosoḍaka-*pañcālī*.[7] The place has been identified with Tampa near Korāsanda in Parlakimedi taluq, Ganjam district.[8]

TĀṆḌIVĀḌA

It has been identified with Tadi-Parru in the Tanuku taluq in Krishna district, Andhra Pradesh.[9] N. Venkataramanayya has suggested one more name Tamarada in the Tanuku taluq to consider whether it had any connection with Tandivada or not.[1]

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[1] *vide* Srikakulam Plates of Indravarman.
[2] Srikakulam grant of Indravarman, IA, XIII, p. 121.
[3] Sanchi Stūpa Inscription, EI, II, p. 103.
[4] Khanapur Plate of Mādhavavarman, EI, XXVII, p. 317.
[5] Ongodu grant of Skandavarman, EI, XV, pp. 250, 251 ; EI, XXV, p. 49.
[6] *vide* Soro grant of Śambhuyaśas, EI, XXIII, p. 201.
[7] *vide* Koroshanda grant of Viśākhavarman, EI, XXI, p. 24.
[8] EI, XXVIII, p. 301.
[9] Tandivada grant of Pṛthivī-*Mahārāja*, EI, XXIII, p. 97.

TAṆḌRAVALU[2]

The place is unidentifiable so far.

TANRIKONRA

It was situated on the south bank of the river Kṛṣṇa-bennā.[3] The place is probably identical with Tadikonda, 10 miles north of Guntur and 12 miles south of Amaravati.[4]

TĀPASĀŚRAMA-VANA[5]

The name denotes a forest given to ascetics.

TĀPASA-POTTAKA[6]

The place should be searched about the southern bank of Baranai (ancient vāṭa-nadī).

TĀPASĪYA

It belonged to Hastavaprā-*haraṇī*, the headquarters of which is identical with Hathab in the Bhavnagar district.[7]

TARABHRAMAKA

The place is identical with Tala-Bhamara, about two miles to the south of Belkhandi-Rajapadar, on the bank of the Utei, a tributary of the Tel.[8]

TĀVĪRA

It was the administrative headquarters in Daṇḍa-*bhukti*.[9] The place has been identified with Debra, about fifteen miles South-east of Midnapore.

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[1] JOR, IX, p. 193.
[2] Patiakella grant of Śivarāja, EI, IX, p. 287.
[3] Gorantla Plate of Attivarman, IA, IX, p. 103.
[4] EI, XVII, p. 337.
[5] Nandsa Inscription of Bhaṭṭisoma, EI, XXVII, p. 267.
[6] Kalaikuri and Sultanpur grants, IHQ, XIX, p. 23, EI, XXXI, p. 65.
[7] Palitana grant of Dharasena I, EI, XI, p. 107.
[8] Kalahandi and Terasingha grants of Tuṣṭikara, JKHRS, II, p. 108 and EI, XXX, p. 277.
[9] Sangoli Plates of Harivarman, EI, XIV, 167.

TEDĀVA[1]

The place is unidentifiable so far.

ṬEGURE

It has been identified with Tagare in Belur taluq, Shimoga district, Mysore.[2]

TEMLARUVA-KĀRTAHṚNDA[3]

The place is unidentifiable so far.

THĀNAKA

It was situated near the river Paprimatī.[4] The place has been identified with Than, a Railway station between Surendranagar and Rajkot on the Western Railways.

THĀNNIYARKA-KOṬṬIHKAYYA

It has been identified with Tanem-Kuttal in Salsette in Goa.[5]

THERAKŪṬA[6]

The place is unidentifiable so far.

TILAKEŚVARA-VĀSAKA

It has been identified with Keshwa, standing on the bank of a nullah, bearing the same name, about five miles to the South-east of Mahasmund.[7]

TINIṢAKA

It belonged to Hastavaprā-*haraṇī*.[8] For the identification of this district, *vide* Chapter I (p. 19).

TIPPERŪR

It belonged to Vanne-*viṣaya*.[9] The place may be located in the north of Mysore district.

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[1] Midnapore grants of Śaśaṅka, JRASBL, XI, pp. 8,9.
[2] Keregalur Plates of Mādhva II, MAR, 1930, p. 116.
[3] Amreli grant of Kharagraha I, IIBS, I, p. 15.
[4] Watson Museum Plates of Dharasena II, IHQ, XV, p. 285.
[5] EI, XXIV, 145 ; *Proceedings of 9th Oriental Conference*, p. 861.
[6] Bharhut Inscription, IA, XXI, p. 237.
[7] Kurud Plates of Narendra, EI, XXXI, p. 265.
[8] Palitana Plates of Dharasena I, EI, XI, p. 107.
[9] Maddagiri Plates of Durvinīta, EC, XII, p. 191.

TIPPURA

The place has been identified with Tippur in Dod Ballapur taluq in the Bangalore district.[1] It belonged to Marugareya-*rāṣṭra.*

TIRIḌA-PADA[2]

The place is unidentifiable so far.

TIRITTHĀNA

Tiritthāna has been identified with Tirida in the Kudal taluq, Ganjam district.[3] M. Venkataramanayya, however, locates it at Tanem in the Chipurapalle taluq, Visakhapatnam district, Andhra Pradesh.[4]

TIMMARID-VENSAVEDVE[5]

The term indicates a group of villages.

TIṢYĀMRA-TĪRTHA[6]

The place is unidentifiable so far.

TIYAVENI

It was situated in the Kosala Province, of which Śrāvastī was the capital.[7] Fleet identified it with Tribeni Ghat, a short distance across the Nepalese frontier, about seventy miles North-east-half east from Sohgaura.[8] G. A. Grierson mentions another Tribeni, which is the meeting place of the Gaṅgā, the Gogra and the Son. There is ancient trading mart here, which is said to have been the abode of the ascetic Gautama and now called Ravelganj.

TIVEREKHEṬA[9]

The place is identical with Tiwarkhed, on the south bank of

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1. Mallohalli grant of Koṅgaṇī Mahārāja, EC, IX, p. 89.
2. Two Sanchi Stūpa Inscriptions, EI, II, pp. 102, 384.
3. EI, XXVII, p. 35 (Bobbili Plates of Caṇḍavarman).
4. EI, XXVIII, p. 301.
5. Appears in Māhākūṭa Inscription of Maṅgaleśa, IA, XIX, p. 18.
6. Bodh-Gaya Stone Image Inscription, CII, III, p. 282.
7. Sohgaura Plates, EI, XXII, p. 2.
8. JRAS, 1907, p. 526.
9. Tiwarkhed Plates of Nanna-*rāja*, EI, XI, p. 279.

the Ambhorā-*nadī*, in the Multai tahsil of the Betul district.

TOṆḌĀLA[1]

It remains unidentified so far.

TOṆṬĀPARA

It has been identified with Totada in Srikakulam taluq, Ganjam district, Orissa.[2]

TOṬA-VĀṬAKA

It belonged to Kroṣṭuka-*vartanī*.[3] It appears to be the ancient name of Totada or Todavada, about eight miles from Andhavaram.

TOṬṬI[4]

The place remains unidentified so far.

TRAMADI[5]

It also has not been traced so far.

TRIMANDARA-VIRAKA[6]

The place is unidentified so far.

TRISAṄGAMAKA

A temple of Kottara Devi stood at this place.[7] The place has been identified with Tarsamia, three miles South-east of Bhavnagar and about four miles North-east of Hathab.

TRIVṚTĀ

The locality was connected with the village Vāyigrāma, i.e., Baigram in Bogra district.[8]

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1. Bedirur grant of Bhūvikrama, MAR, 1925, p. 86.
2. Siripuram Plates of Anantavarman, EI, XXIV, p. 51.
3. *vide* Andhavaram Plates of Indravarman, EI, XXX, p. 41.
4. Appears in Residency Plates of Koṅgaṇi *Mahādhirāja*, MAR, 1911, p. 33.
5. Amreli grant of Kharagraha I, IIBS, I, p. 15.
6. Rithpur grant of Bhava (d) attavarman, EI, XIX, p. 103.
7. Bhamodra Mohota grants of Droṇasiṁha I and of Dhruvasena II, EI, XVI, p. 19 ; JBBRAS, XX, p. 9.
8. Baigram grant of the year 128, EI, XXI, p. 81.

TUMMEYANŪRU

It belonged to Cālukya-*viṣaya*.[1] The place was located between Santanur and Pulikurope villages, on the northern bank of the Chinteru river near Jukūr-Tīrtha.

TUṆḌI-GRĀMA

It belonged to the Vaiyerakara district.[2]

TURULŪRA[3]

The place is untraceable so far.

UCCĀPADRAKA

It belonged to Puṣyānaka-*sthalī*.[4] The place has not been identified so far.

UDRA-PADRAKA[5]

The place is unidentified so far.

UDUMBARA-GAHVARA

Udumbaragahvara[6], Udubaraghara or Udabaraghara[7] has been identified with Umra or Umrer in the neighbourhood of Sanchi. The antiquity of the Udumbaras is attested by the statement, which Bhavabhūti makes regarding himself that he was an Udumbara and native of Vidarbha.

UGIRĀ[8]

The place is untraceable so far.

ULLADANA[9]

It has been located at Udhli, on the river Tapti, about nine miles east of Bhusawal.

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1. Tummeyanuru grant of Pulakeśin II, *Andhra Pradesh Museum Inscriptions*, p. 45.
2. Tuṇḍigrama grant of Vikramendra III, EI, XXXVI, p. 12.
3. *Tree and Serpent Worship*, 1873, p. 261.
4. *vide* Valabhipur grant of Śīlāditya I, IA, XIV, p. 330.
5. Valabhipur grant of Śīlāditya I, IA, I, p. 46.
6. Nogawa grants of Dhruvasena II, EI, VIII, pp. 193, 198 ; Kaira grant of Dharasena IV, XV, p. 340.
7. Sanchi Stūpa Inscription, EI, II, pp. 98, 107, 400, 401.
8. Sanchi Stūpa Inscription, EI, II, p. 100.
9. Indore Plate of Bhuluṇḍa, CII, IV, p. 9 ; ABORI, XXV, p. 163.

UMEHANĀ-KAṬA[1]

The place is unidentifiable so far.

UṆḌIKA-VĀṬIKĀ[2]

Fleet proposed to identify it with Oontia, thirty miles North-west from the Mahadeva hills near Pachmarhi of the Hoshangabad district. Mirashi, however, proposes that Uṇḍikavāṭikā may be identical with Udanvadi, about twenty-eight miles South-west of Pandharpur and about four miles south of the Man river.[3]

UNNATA[4]

It has been identified with Una Station near Delvada on Western Railways in Gujarat.

UPAKOṬṬA[5]

It is unidentifiable so far.

URĀMALLA[6]

It is represented by Urlam in the Srikakulam taluq of the district of the same name in Andhra Pradesh.

URANŪRA[7]

The place is untraceable so far.

ŪRDHVA-ŚṚṄGA

It belonged to the district (*viṣaya*) called Utiḍa, situated in Dakṣiṇa Tosalī,[8]

URUVU-PALLĪ[9]

The place has been identified with Ulavapadu Railway station on Madras-Calcutta line, lying East-south-east of Kandukur taluq of the Nellore district.[10]

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[1] Karle Cave Inscription, EI, XVIII, p. 325.

[2] Uṇḍikavāṭikā grant of Abhimanyu, IA, XXX, p. 511 ; EI, VIII, p. 165.

[3] ABORI, XXV, p. 42.

[4] Maliya grant of Dharasena II, CII, III, p. 166.

[5] Pennur grant of Durvinīta, MAR, 1942, p. 135.

[6] Urlam grant of Hastivarman, EI, XVIII, p. 332.

[7] Nonamangala Plates of Koṅgaṇivarman, EC, X, p. 207.

[8] *vide* Kanas Plates of Lokavigraha, EI, XXVIII, p. 331.

[9] Uruvupalli grant of Siṁhavarman, IA, V, p. 51.

[10] EI, XXV, p. 48.

USABHA-TITHA

It has been identified with Damau Dahra, a pool near Gunji.[1] The Ṛṣabhatīrtha is mentioned in Tīrthayātrāparvan, a subsection of the Āraṇyakaparva of the *Mahābhārata*. It was situated in Dakṣiṇa Kosala. According to the inscription, the ministers of the king Kumāravaradatta chose this Tīrtha for making their great donations of a thousand cows each.

USA-GĀMA

Usagāma is mentioned in Sohgaura inscription.[2] Buhler has identified it with Bansgaon, about six miles on the west of Sohgaura.[3] Fleet identified it with Oonchgaon near the right bank of the Rapti about eleven miles North-north-west-half—west from Sohgaura.[4] B.M. Barua has suggested that Usagāma was just the place shown as Oska on the right bank of Rapti.[5] Generally speaking, we can say that the village was situated in the vicinity of Sohgaura and on the right bank of the river Rapti.

UTAREYA[6]

The place is untraceable so far.

UTTANŪRA

It is identical with Uttanur, situated near Bedirur.[7]

UṬṬA-PĀLAKA

The place has been identified with Udavi, near Kamlej, seven miles from Bhavnagar and thirteen miles from Valabhipur in the Bhavnagar district, Gujarat.[8]

UTTARĀ-NAVAMIKĀ[9]

The place is unidentified so far.

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[1] Gunji Rock Inscription of Kumāravaradatta, EI, XXVII, 51.

[2] JRAS, 1937, p. 522, ABORI, XI, p. 48.

[3] IA, XXV, pp. 261 ff.

[4] JRAS, 1907, p. 514.

[5] ABORI, XI, p. 43.

[6] Sanchi Stūpa Inscription, Bhilsa Topes, n-247.

[7] Bedirur grant of Bhūvikrama, MAR, 1925, p. 86.

[8] Prince of Wales Museum grant of Dharasena II, JBBRAS, NS, I, p. 69 ; Virji, *AHS*, p. 311

[9] Appears in British Stone Inscription of Kaniṣka, EI, IX, p. 240.

VAḌĀLIKĀ[1]

It also has not been traced so far.

VAḌḌA-SOMĀLIKĀ

It was situated in Kolamba sub-division in Kheṭakā-*hāra*.[2] The place has been identified with Vantawala east of Mahmudabad.

VĀḌIVAHANA[3]

The place is unidentifiable so far.

VĀGHUMATA[4]

It is also untraceable so far.

VAIŚYA-VĀṬAKA[5]

The place remains unlocated so far.

VAJIRA-GHARA

It was on the road leading from Central Kaliṅga to Southern Malwa.[6] The place is identical with Wairagadh in Chadda district, Maharashtra.

VAJRA-GRĀMA[7]

The place is not located so far.

VAKAṆA[8]

It may be identical with Vokkana of the *Divyāvadāna*. Further it has been identified with Badakshān, which remained the stronghold of Yue-Chi down to the fifth century A.D.

VAKHAṬA-SUMALIKĀ

The place may be identical either with Jot-Boyra in Kushtiya sub-division, or with Bayra in Bongong sub-division of the Nadia district, West Bengal.[9]

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[1] Junnar Inscription, ASWI, IV, p. 96.
[2] Kaira grant of Dharasena IV, IA, XV, p. 339.
[3] Appears in three Sanchi Stūpa Inscriptions, EI, II, pp. 110, 378, 391.
[4] Appears in two Sanchi Stūpa Inscriptions, EI, II, pp. 101, 375.
[5] Mentioned in Sohawal grant of Sarvanātha, EI, XIX, p. 129.
[6] Mentioned in Hathigumpha Inscription of Khāravela, EI, XX, p. 79.
[7] Appears in Maliya grant of Dharasena II, CII, III, p. 166.
[8] *vide* Mathura Inscription of the year 28, EI, XXI, p. 60.
[9] Vappaghoṣavāṭa grant of Jayanāga, EI, XVIII, p. 63.

VAKRA-VAṆA

It was situated in Baghelkhand.[1]

VALA-GIRI

Valagiri or Velagiri is metioned in Jaggayapeta inscription.[2] Buhler remarks that Valagiri, the hill of Vala, is apparently the name of the hill on which the ruins of the Stūpa are situated. The Stūpa was situated near Jaggayyapeta, a town in the Nandigama taluq of the Krishna district, Andhra Pradesh.

VALĀHAKĀ[3]

The place is unidentifiable so far.

VALAKA

It was situated in the region of Baghelkhand.[4]

VALA-PADRA[5]

The place has been identified with Valavad, two miles west of Sihor.[6]

VALIKACA[7]

The place is unidentifiable so far.

VALLISIKĀ

The place is identical with Valsa, seven miles south of Bokardhan in Nasik district.[8]

VĀLU-GARTA[9]

It was situated in the region of Baghelkhand.

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1. Khoh grant of Jayaātha, IA, XI, pp, 258-9.
2. ASSI, I, Burgess, p. 110.
3. Junnar Inscription, BSWI, IV, p. 97.
4. Khoh grant of Hastin, CII, III, p. 103.
5. JUB, III, p. 82 ; *Historical Inscriptions of Gujarat*, I, p. 135.
6. Virji, *AHS*, p. 312.
7. Amaravati Pillar Inscription, *Tree and Serpent Worship*, p. 262.
8. Abhona Plates Śaṅkaragaṇa, CII, IV, p. 41. For other identification, *vide* IA, XLII, p. 270.
9. Majhgawam grant of Hastin, CII, III, p. 107.

VALŪRAKA[1]

The name seems to designate Karle, which is famous for its caves. The name of the village might indicate the modern Vehergao at the foot of the caves.[2]

VAṀKA-TĪRTHA[3]

The place is unidentified so far.

VAṀŚA-KAṬA

It was situated next to Talaja, the site of Vaṁśakaṭa.[4]

VAṀŚA-VĀṬAKA

It belonged to Palāśikā-*viṣaya* and Sollunḍuraka-saptati.[5] The place has been identified with Kopali in the Khanpur taluq of the Belgaum district.

VANDITA-PALLĪ

It may be located near Nogawa, the findspot[6]

VAṄGARA

It was situated in the region of Baghelkhand.[7]

VARADĀ-KHEṬA

It has been identified with Warud in the Morsi taluq of the Amaravati district, about twelve miles due south of Pattan.[8]

VARĀHOṬAKA

It has been identified with Bharoda, in the east of Nogawa.[9]

VARDHAMĀNĀ-GRAHĀRA

It was situated in Giri-kaliṅga.[10] Baranga grant[11] of Nandaprabhañjana-varman also mentions the place Vardhamāna. The place is identical with Burdwan in West Bengal.

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[1] EI, VII, p. 57, 64, JAS, Bombay, XXX, p. 63. (Karle Inscriptions).
[2] JAS, Bombay, XXX, p. 63.
[3] Khanapur grant of Mādhavavarman, EI, XXVII, p. 317.
[4] Vala Museum grant of Śīlāditya I, JBBRAS, NS, I, p. 34.
[5] Kapoli Plates of Aśankitavarman, EI, XXXI, p. 236.
[6] Nogawa Plates of Dhruvasena II, EI, VIII, p. 199.
[7] Khoh grant of Hastin, CII, III, p. 100.
[8] Pattan Plates of Pravarasena II, EI, XXIII, p. 86.
[9] Nogawa Plates of Dhruvasena II, EI, VIII, p. 193.
[10] Pedda-Dugam Plates of Śatrudaman, EI, XXXI, p. 92.
[11] OHRJ, VI, p. 112.

VARDHAMĀNAKA

The place belonged to Pañcagartā-*viṣaya*.[1] It has been identified with modern Bamhani in Sohagpur tahsil of the Rewa district.

VARIYAKĀ

The place has been located at Bargi, about fourteen miles to the South-west of Kuntagani.[2]

VĀRUṆIKĀ-GRĀMA

The place is identical with Deo-baranark, about twenty-five miles South-west of Arrah, the chief town of Shahabad district, Bihar.[3]

VASARI-KHAḌA[4]

The place is unidentifiable so far.

VĀSAṬA

It has been identified with the hill-fort of Vasata in Jaoli in the Satara North district.[5]

VĀSTUKA-KṢETRA[6]

The place has not been located so far.

VASUKĪYA

It was situated in the region of Akṣasaraka.[7]

VASUNTARA-SAṆḌIKĀ[8]

It belonged to the region of Baghelkhand.

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[1] Bamhani grant of Bharatabala, EI, XXVII, p. 142 ; Tirodi Plates of Pravarasena II, EI, XXII, p. 172.

[2] Kuntagani Plates of Ravivarman, EI, XXXII, p. 218.

[3] Deo-Baranark Inscription of Jīvitagupta, II, CII, III, 215.

[4] Junnar Inscription, ASWI, IV, p. 97.

[5] Pandarangapalli grant, MAR, 1929, p. 198.

[6] Hiresakuna grant, EI, VIII, p. 12.

[7] Palitana Plates of Dhruvasena I, EI, XI, p. 111.

[8] Khoh grant of Hastin, CII, III, p. 95.

V̤ASUNTA-VĀṬAKA

The place was located in Suddikundūra-*viṣaya*.[1]

VASU-VĀṬAKA[2]

The place is unidentifiable so far.

VAṬADRAKA

It was situated in Ghāsaraka-*pathaka* in Surāṣṭra.[3] The place has been identified with Vadadar, ten miles to the north of Vanthali.[4]

VAṬA-GOHĀLĪ

It has been identified with the site of Goalbhita near Paharpur.[5] A Jain *vihāra* was located here.

VAṬA-GRĀMA

It was situated in Dīpanaka-*peṭha*, Bilvakhamba-*sthalī*.[6] The place remains unidentified so far.

VAṬA-PADRA

It has been identified with Vedala near Dhank.[7]

VAṬA-PADRAKA

It was situated in Nandapura-*viṣaya*.[8] The place has been identified with Batapadaka, about four miles from Bardula, the findspot.

VAṬA-PALLIKĀ

It has been identified with Barapali, thirty miles east of Arang and about fifty miles east of Dunda.[9]

VAṬA-PRAJYAKA

The readings of *va* and *jya* in the name of the village are un-

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1. Halsi grant of Harivarman, IA, VI, p. 30.
2. Pedda-Dugam Plates of Śatru-daman, EI, XXXI, p. 92.
3. Grant of Śīlāditya I, JUB, III, p. 82 ; H.I.G., I, p. 135.
4. Virji, *AHS*, p. 313.
5. Paharpur grant of the Gupta year 159, IA, XV, p. 187.
6. Jhar grant of Dharasena II, IA, XV, p. 187.
7. Dhank grant of Śilāditya I, IA, IX, p. 239.
8. Bardula Plates of Mahāśīvagupta, EI, XXVII, p. 290.
9. Arang Plates of Bhīmasena II, EI, IX, p. 344.

certain.[1] The place is unidentified so far.

VAṬA-PŪRAKA

It belonged to Beṇṇākārpara-*bhoga*.[2] The place has been identified with Vadgaon, near Bamhani, situated within twenty to thirty miles from the right bank of the Waingaṅgā.

VAṬAVALLAVAKĀ-GRAHĀRA

It was situated in the north of Vettragartā.[3]

VAṬODAKA

The place has been identified with Badoh (Vidisha district), about ten miles to the south of Eran. Vaṭodaka is said to have been the abode of good people.[4]

VAṬṬARIKĀ

It has been located at Vathar, about two miles to the North-west of Retare Budrukh.[5]

VĀYI-GRĀMA

The place is identical with Baigram in the Bogra district, Rajshahi division.[6]

VEDHYAKŪPIKĀ-GRĀMA

It belonged to Vaṅkika-*paṭṭa* district.[7] The place is unidentified so far.

VEDIRA-KOḌA

Like Koravega, this place also was a locality in Āsandi.[8]

VEGŪRA[9]

The place should be located in the Shikarpur taluq, Shimoga district.

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[1] Valabhipur grant of Dhruvasena I, JRAS, 1895, p. 383.

[2] Seoni grant of Pravarasena II, CII, III, p. 246.

[3] Mallasarul grant of Vijayasena, EI, XXIII, pp. 159, 160.

[4] Tumain Inscription of Kumāragupta, EI, XXVI, p. 115.

[5] Khanapur Plates of Mādhavavarman, EI, XXVII, p. 317,

[6] Baigram grant of the Gupta year 128, EI, XXI, p. 81 ; Damodarpur Inscription of Budhagupta, EI, XV, p. 136.

[7] Kalachhalia Fragmentary grant of Iśvara-rāta, EI, XXXIII, p. 306.

[8] EI, XXXIII, p. 91.

[9] Malavalli Pillar Inscription of Mṛgeśavarman, EC, VII, p. 252.

VEJABHARADHA[1]

The place is unidentifiable so far.

VEJAJA[2]

The name probably corresponds to Sanskrit Vaidyanātha. The place is unidentifiable so far.

VELA-PADRA

It was situated in Akṣasaraka in Hastavapra, Surāṣṭra.[3] The place has been identified with Velamedar, a village at a distance of two miles from Talaja and about twenty miles South-west of Hāthab.[4]

VELA-PADRAKA

It belonged to Jhari-*sthalī* in Surāṣṭra.[5] The place has been identified with Velivadar in Kathiawar.

VELPALLI[6]

The place remains unidentified so far.

VELPUTTORU

It belonged to Paru-*viṣaya*.[7] The place has been identified with Velpu-madugu of the Gooty taluq in the Anantapur district.

VELUSUKA

It seems to have occupied the same position as modern Chinch Mandal, which lies only five miles to the south of Wadgaon and just on the south of the elbow of the river, Wunnā.[8] The place belonged to Supratiṣṭhā-*hāra*.

VEMBĀRA

Vembāra or Bembāra[9] has been identified with Bembal in

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1. Bandhogarh Cave Inscription of Bhīmasena, EI, XXXI, p. 177.
2. Sanchi Stūpa Inscription, EI, II, p. 98.
3. Goras grant of Dhruvasena II, JBBRAS, NS, I, p. 54.
4. Virji, *AHS*, p. 313.
5. Jhar grant of Dharasena II, IA, XV, p. 188.
6. Grant of Mṛgeśavarman, EI, XXXV, p. 152.
7. Sasanakota Plates of Mādhavavarman, EI, XXIV, p. 239.
8. Wadgaon Plates of Pravarasena II, EI, XXVII, p. 77.
9. Balaghat Plates of Pṛthivīṣeṇa II, EI, IX, p. 270.

Chanda district, about twenty-eight miles to the east of Chanda and two miles to the west of the river Waingaṅgā.[1]

VENNAILKARANI

The place belonged to Korikunda-*viṣaya*.[2] It has not been identified so far.

VENUWA-GRĀMA

It has been identified with Ben purwa to the North-east of Kosam in Allahabad district.[3]

VEPURAKA

It belonged to the country of Sātavāhani-*hāra*.[4] For the identification of this country, *vide* Chapter I (p. 49).

VESANTA

The place belonged to Nādaṭṭa-pāḍu.[5] It is unidentified so far.

VESIMĪKĀ

It was a locality near the village Matara.[6] The place is unidentified so far.

VEṬṬAKKI[7]

The place is untraceable so far.

VETTRA-GARTĀ

It belonged to Vakattaka-*vīthi* in Varddhamāna-*bhukti*.[8] For the identification of the *bhukti*, *vide* Chapter I (p. 26).

VEYAIIDIRNA[9]

The place is unidentifiable so far.

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1. EI, XXII, p. 210, n. 6.
2. Nonamangala grant of Koṅgaṇivarman, EC, X, p. 207.
3. Bharhut Pillar Inscription, Stūpa of Bharhut, Cunningham, p. 135.
4. Myakadoni grant of Siri Pulumāvi, EI, XIV, p. 155.
5. Vesant grant of Siṁhavarman, *Andhra Pradesh Museum Inscriptions*, p. 237.
6. Grant of Pṛthivīmallavarman, EI, XXXIII, p. 64.
7. Malavalli Pillar Inscription of Sivakhaḍavammaṇa, EC, VII, p. 252.
8. Mallasarul grant, EI, XXIII, p. 160.
9. Mathura Lion Capital, CII, II, i, p. 48.

VIBHĪTAKĪ

The place has been identified with Behesgaon, about a couple of miles to the north of Singahar.[1]

VIDENŪRA-PALLIKĀ

It belonged to Kudurā-*hāra*.[2] The place is unidentified so far.

VIDYĀDHARA-JOṬIKĀ

It has been identified with Jotiabadi, about half a mile to the North-west from the North-east corner of the fort at Koṭālipāḍā (identified with Candravarman's fort).[3] Jotiabadi is traditionally remembered to have been the residence of a *vidyādhara* couple.

VIKAṬṬĀNAKA

It belonged to the sub-division called Kāśapura.[4] The place has been identified with Vitnera, about twenty miles to the south by east of Sirpur.[5]

VILAṆḌA[6]

The place is untraceable so far.

VILAVAṆAKA

It was possibly in Supratiṣṭhā-*hāra*.[7] The place has been identified with Vaṇi, about two and a half miles to the west of Hinganghat, the headquarters of the tahsil of the same name in Wardha district.[8]

VILAVAṬṬI

It belonged to Muṇḍa-*rāṣṭra*.[9] For the identification of Muṇḍa-rāṣṭra, *vide* Chapter I (p. 38).

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1. Kalaikuri and Sultanpur grants, IHQ, XIX, pp. 21, 22 ; EI, XXXI, pp. 63, 66.
2. Kuravaka grant of Vijayanandivarman, IA, V, p. 175.
3. Ghugrahati grant of Samācāradeva, EI, XVIII, p. 77.
4. *vide* Sirpur Plates of Rudradāsa, CII, IV, p. 11.
5. ABORI, XXV, p. 163.
6. Bedirur grant of Bhūvikrama, MAR, 1925, p. 88.
7. Poona Plates of Prabhāvatī-guptā, EI, XV, p. 41.
8. EI, XXVI, p. 159.
9. Vilavatti grant of Siṁhavarman, EI, XXIV, p. 302.

VILEMBALI

It belonged to Guddādi-*viṣaya*.[1] The place should be located in the Ramachandrapur taluq in the East Godavari district, Andhra Pradesh.

VĪRAMAṄGALA

It belonged to the Kaivara country.[2] The place remains untraced so far.

VIRAÑJĀ

Virañjā, Virjā, or Virjo-nagara is identical with modern Jaipur in Cuttack district in Orissa.[3] The place has been the capital of the Bhaum kings of Orissa.

VĪRA-PUTRA[4]

It should be searched near Madsar.

VIRIPARA

Viripara or Virparu was situated in Andhra-patha.[5] The place has been identified with Vipparla in Narasaropet taluq of Guntur district.[6] The place is two miles east of Krosar, twelve miles from Dharanikot and eight miles West-north-west of Narasaraopet. The village possesses pre-historic remains[7] like dolmens, etc., as well as the historical inscriptions[8] of Jayasiṁhavallabha and of Viṣṇuvardhana Vijayāditya.

VIROHA-KAṬA[9]

The place remains unidentified so far.

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1. Ipur Plates of Mādhavavarman, EI, XVII, p. 336.
2. Chukuttur Plates of Siṁhavarman, MAR, 1924, p. 80.
3. The name occurs in Soro Plate of Bhānudatta, (EI, XXIII, p. 203), Hiresakuna grant of Mṛgeśavarman (EC, VIII, p. 12), and in Gollavalli grant of Pṛthivī-*Mahārāja*, (EI, XXXV, p. 223).
4. Bombay Asiatic Society grant of Dharasena II, IA, VIII, p. 303.
5. Mayidavolu grant of Sivaskandavarman, EI, VI, p. 87 ; Kopparam Plates of Pulakeśin II, EI, XVIII, p. 259.
6. ABORI, IV, p. 49.
7. Sewell's *List of Antiquities*, Vol. I, p. 106.
8. SII, VI, no. pp. 584-86.
9. Sanchi Stūpa Inscription, EI, II, p. 106.

VIŚĀKHĀRYA-VĀṬAKA[1]

The place is unidentifiable so far.

VIŚVA-PALLI

The place is represented by Vansol, three miles to the south of the south-eastern boundary of Vantawali (ancient Vaḍḍasomālikā), east of Mahmudabad.[2]

VĪTA-KHAṬṬĀ[3]

The place is untraceable so far.

VITIRINAHA[4]

It also is unidentifiable so far.

VIYĀṆAKA[5]

This place has not been located so far.

VOLGOLA[6]

It is untraceable so far.

VORTTANOKA[7]

The locality should be traced near Dhauli in Orissa.

VRĪHIMUKHA[8]

It should be looked for in the vicinity of Badami.

VṚṢABHIṆI-KHEṬA[9]

The place is untraced so far.

VYĀGHRA-CORAKA[10]

The place is untraced so far.

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1. Indore Plates of Pravarasena II, EI, XXIV, p. 55.
2. Kaira grant of Dharasena IV, IA, XV, p. 340.
3. Dhank grant of Śīlāditya I, IA, IX, p. 239.
4. Two Sanchi Stūpa Inscriptions, EI, II, p. 391.
5. Senakapat Inscription of the time of Śivagupta, EI, XXXI, p. 36.
6. Kodunjeruvu Plates of Avinīta, MAR, 1924, p. 68.
7. Patiakella grant of Śivarāja, EI, IX, p. 287.
8. Mahakuta Inscription of Maṅgaleśa, IA, XIX, p. 18.
9. Goa grant of Pṛthivīmallavarman, EI, XXXIII, p. 62.
10. Ghugrahati grant of Samācāradeva, EI, XVIII, p. 77.

VYĀGHRA-DINNĀNAKA

It was situated in Akṣasaraka-*pathaka*.[1] The place should be located in Bhavnagar district.

VYĀGHRA-PALLIKĀ

It belonged to Maṇināga-*peṭha*.[2] The place should be located in Baghelkhand.

VYĀGHRA-PRASTARA[3]

The place is unidentified so far.

YAPPAJJA

It belonged to Mangara-kaṭaka.[4] This place should be in the vicinity of Mangrul, Akola district, Maharashtra.

YODHĀVAKA

It was situated in Akṣasara-*pathaka* in Hastavaprā-*hāra*.[5] The place should be located in the Bhavnagar district. A Buddhist Vihāra was built at this place by Skandabhaṭṭa.

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[1] Vala Museum grant of Śīlāditya I, JBBRAS, NS, I, p. 34.

[2] Khoh grant of Sarvanātha, CII, III, p. 136.

[3] Ningondi grant of Prabhañjana-varman, EI, XXX, p. 117.

[4] India Office Plate of *Mahārāja* Devasena, NIA, II, p. 180.

[5] Bhavnagar grant of Dharasena IV, IA, I, p. 45.

CHAPTER IV

THE MOUNTAINS

The entire mountain system of the world, as conceived by the Purāṇic writers, centres round the Meru, the mountain of gold, which is supposed to stand in the middle of Ilāvṛta, a highly elevated sub-continental region (*varṣa*) of Jambudvīpa.[1] Below the central mountain are the four *viṣkambha parvatas* (Subjacent hills), Mandara, Gandhamādana, Vipula and Supārśva. Six sub-continental ranges (*varṣaparvata*) lie to the north and the south of the Meru—Nīla, Śveta and Śṛṅgī to the north and Niṣadha, Hemakūṭa and Himavat to the south. In addition to these, every *varṣa* has seven principal ranges styled *Kulaparvata* (group mountain or clan mountain) besides a number of small hills (*kṣudraparvata*) which are situated near these. Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣa, Vindhya and Pāripātra are the names of the *kulaparvatas* of Bhāratavarṣa given in the great Epic and the Purāṇas.[2] These *kulaparavatas* are associated with a distinct country or tribe. As ascertained by Professor Hemachandra Raychaudhuri, Mahendra is the mountain par excellence of the Kaliṅgas, Malaya of the Pāṇḍyas, Sahya of the Aparāntas, Śuktimat of the people of Bhallāṭa, Ṛkṣa of the people of Māhiṣmatī, Vindhya of the Āṭavyas and other forest folk of Central India, and Pāripātra or Pāriyātra of the Niṣadas.[3]

The Nasik *Praśasti*[4] of Gautamīputa Sātakarṇī refers to the mountains of all categories mentioned above. Besides the Central mountain Meru, we find here the references to Mandara (*viṣkambha*), Himavata (*varṣaparvata*) and to all the *kulaparvatas* with the exception of Śuktimān, and to many other mountains, which may be classified under *kṣudraparvatas*.

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[1] *Agni Purāṇa* Chapters 207, 108 ; *Mārkaṇḍeya Purāṇa*, Chapter 57, Pargiter's translation, p. 275 f.

[2] *Mahābhārata*, VI, 9, 11, *Mārk*. 57, 10.

[3] *Studies in Indian Antiquities*, Second Edition, pp. 96-7.

[4] EI, VIII, p. 60.

Various inscriptions describe the mountain Meru as mighty,[1] firm,[2] rugged,[3] piled with huge rocks,[4] and as mountain of the Gods[5] (*amara-bhūdhara*). In the Mandsaur inscription[6] of the Guild of the Silk-weavers, the mountains Sumeru and Kailāsa are described as the large breasts of earth. Another Mandsaur inscription[7] refers to the rocks of the glens of the Sumeru being split open by the blows of the horns of the bull of the God Śūlapāṇi. The Vasantagadh inscription[8] of 625 A.D. makes the mention of long durability of the Meru mountain.

The mountain has been identified with the Altai mountain in Central Asia.[9] Altai is Altain-Ula in Mongolian, which means, mountain of gold. According to the *Kālikā-purāṇa*, the Jambu river flows from this mountain.[10] The God Śiva saw the summit of this mountain.[11]

The *viṣkambha* mountain Mandara occurs in the Nasik eulogy[12] of Gautamīputra Sātakarṇī, who is said to be equal in strength with this mountain alongwith Himavat and Meru. In the Aphsad Stone inscription[13] of Ādityasena, Mandara is described as a traditional mountain utilized in churning the formidable Milk-ocean. Dr. Sircar enlists this mountain among the western boundaries of *Cakravarti-kṣetra*, which is mentioned while describing the traditional account of *digvijaya* of a certain monarch, in some epigraphic or literary record.[14]

The *varṣaparvata* Himavat is also mentioned in the Nasik *Praśasti*, which speaks of its might. The great height of its peak is referred to in the Uttara-Kāśī inscription[15] of Guha. Some of the inscriptions mention the association of this mountain with the river Gaṅgā. Mandsaur Stone Pillar inscription of Yaśodharman describes it as *tuhina-śikharin* (i.e., the mountain of snow), the table lands of which are embraced by the river Gaṅgā.[1] Another Mandsaur inscription[2] says that the torrent flowing high and low of the river Gaṅgā spreads abroad from the mountain Himavat. Similarly, in Ganjam Plates[3] of Śaśāṅka-*rāja*, the streams of *surasarit* (Gaṅgā) are described as the split up and dashed outside by many masses of rocks at her fall on the top of the Himālayas.

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[1] Nasik *Praśasti*, EI, VIII, p. 60.
[2] Gangdhar Stone Inscription, CII, III, p. 74.
[3] Kanheri Inscription of the Traikūṭakas, CII, IV, p. 31.
[4] ibid.
[5] Mandsaur Inscription of 467 A.D., XXVII, p. 16.
[6] CII, III, p. 82.
[7] ibid., p. 146.
[8] EI, IX, p. 192.
[9] VIJ, II, I, pp. 135-61.
[10] *Kālikā-purāṇa*, Chapter 19, v. 32.
[11] ibid., Chapter 17, v. 10.
[12] EI, VIII, p. 60.
[13] CII, III, p. 203.
[14] Sircar, D.C. *Geography of Ancient and Medieval India*, p. 13.
[15] NIA, III, p. 35.

The *tuhinaśikharin*, *himagiri*, *kṣitidhara*, *durga*,[4] *śailendra*,[5] and *girivara*[6] are the different names and attributes used for the mighty Himavat mountain by the authors of various inscriptions.

The Himavat range is said to have stretched along, on the north of Bhārata, like the string of a bow.[7] The similie, which refers to a drawn bow with the string angular in the middle, implies that the name Himavat was applied to the entire mountain range that stretches from the Sulaiman along the West of Punjab and whole of the northern boundary of India to the Assam and Arakan hill in the east including a number of peaks and smaller mountain ranges.[8]

Kailāsa range (the *kṣudraparvata* or the Himavat) formed a part of the Himavat,[9] though according to the *Mārkaṇḍeya-purāṇa*, it was a separate mountain in the north of Himavat—both of them marking off Bhārata from the Central *varṣas*.[10] Inscriptions generally describe the loftiness of the peak of the Kailāsa mountain. The peak of the Tiraṇhu mountain,[11] the Shrine of the God Viṣṇu at Daśapura,[12] the buildings of the city of Daśapura,[13] all are said to be resembling the lofty peak of the Kailāsa mountain. According to the *Lalitavistara* the big places of king Śuddhodana are said to have resembled the Kailāsa mountain.

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[1] CII, III, p. 146.
[2] ibid., p. 153.
[3] EI, VI, p. 144.
[4] Mandsaur Stone Piller Inscription of Yaśodharman, CII, III, p. 146.
[5] Chhoti Sadri Inscription of Gaurī, EI, XXX, p. 125.
[6] Nanaghat Inscription, ASWI, IV, p. 60.
[7] *Mārkaṇḍeya Purāṇa*, 57, 59, *Mahābhārata*, VI, vv. 6, 3.
[8] Law, B.C., *Geographical Essays*, p. 82.
[9] *Matsya Purāṇa*, 121, v. 2.
[10] *Mārkaṇḍeya Purāṇa*, 54, vv. 22-26 ; 59, vv. 3-4.
[11] Nasik *Praśasti*, EI, VIII, p. 60.
[12] Gangdhar Stone Inscription of Viśvavarman, CII, III, p. 76.
[13] Mandsaur Inscription of the Guild of Silk-weavers, CII, III, p. 81.

Kailāsa is situated about twenty-five miles to the north of Mānasarovara.[1] The Kailāsa range runs parallel to the Ladakh range, fifty miles behind the latter. It contains a number of groups of giant peaks. The *Mahābhārata* includes the Kumaun and Garhwal mountains in Kailāsa range.[2] According to *Bhāgavata-purāṇa*, Kailāsa is known as Bhūteśa-*giri* surrounded by the river Nandā.[3]

Among the other hills associated with the Himālayas, we know of Krauñca-*śaila* from Dubi Plates[4] of Bhāskaravarman. Pargiter points out that Krauñca 'appears to have been a portion of the Maināka mountains in the great Himavat mountain system'. It is 'the portion of the Himālaya chain bounding Nepal as the extreme North-west'.[5] There is a pass known as Māna Pass and it lies higher up in the *Himālaya* range, beyond Badrinath. It is mentioned in Devaprayāg Brahmi inscription[6] as Māna *parvata*. Dr. Chhabra observes that the occurence of the name on the rock in question tends to indicate that the range of hills behind the occurence of the Alakanandā and Bhāgirathī at Devaprayāg was known as Māna.[7]

Among the *kulaparvatas*, Mahendra comes first. Under the name of Mahida, it is said in the Nasik eulogy[8] to have been conquered by Gautamīputra Śātakarṇi. About the term Mahendra-*giri* in Allahabad Inscription[9] of Samudragupta, we are not certain whether it denotes the famous *kulaparvata* or it is the name of a king. Mahendra mountain is said to have formed the souther boundary of the empire, which Yaśodharman claims to have subdued.[10] On its pure submit was established the holy Gokarṇa-svāmi, whose feet were worshipped by Indravarman, Anantavarman and Jayavarmadeva—the kings of Kaliṅga.[11]

Mr. Pargiter identified the Mahendra range with the portion of Eastern Ghats between the Godāvarī and Mahānadī rivers, part

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1. Law, B.C., *Historical Geography of Ancient India*, p. 88.
2. *Mahābhārata*, Vanaparva, Chapters 144, 156.
3. *Bhāgavata Purāṇa*, IV, 5, v. 22 ; v. 16, v. 27.
4. EI, XXX, p. 303.
5. Pargiter, *Mārkaṇḍeya Purāṇa*, translation, p. 376-n.
6. EI, XXX, p. 134.
7. ibid., p. 134, n. 1.
8. EI, VIII, p. 60.
9. CII, III, p. 7.
10. Mandsaur Inscription of Yaśodharman, CII, III, p. 146.
11. IA, XIII, pp. 120, 23; EI, XXIV, p. 239; XXIII, p. 262.

of which near Ganjam in Orissa.[1] This portion of Eastern Ghats is still known by the names of Mahendra-*giri* and Mahendrā-*cala*. *Raghuvaṁśa* places Mahendra in Kaliṅga[2] and *Bhāgavata Purāṇa*, between Gaṅgā-Sāgara-Saṅgama and Sapta-Godāvarī.[3] But this restriction is not always observed by our ancient writers. It appears from the *Rāmāyaṇa* that whole of the Eastern Ghats is known as the Mahendra-*parvata*.[4] Pargiter regards the Mahendra of the *Rāmāyaṇa* as altogether distinct from Mahendra of the Purāṇas, and identifies the former with the most southerly spur of the Travancore hills.[5] But Dr. Raychaudhuri has argued with good reasons that the authors of the *Rāmāyaṇa* and the Purāṇas meant the same range. According to him, the position of Mahendra in relation to Malaya and Sahya as described in the Laṅkā-kāṇḍa (4, 92-94) leaves little room for doubt that Mahendra of the *Rāmāyaṇa* is the famous *kulaparvata* of the same name mentioned in the Bhuvanakośa (Mārk. 57-10) in juxtaposition with Malaya and Sahya.[6] It embraced the entire chain of hills that may be taken to start from Mahendragiri or Mahendrācala in the Ganjam district and run on to the Kulakkal hills, also styled Mahendragiri, in the Tinnevelly district of the Madras State.[7] It may be mentioned here that according to the Bāṇa's *Harṣacarita*, the Mahendra mountain joins the Malaya-*parvata*.[8]

The Epic and Purāṇas speak of certain minor hills (*kṣudra parvata*), which may conveniently be associated with the Mahendra ranges.[9] These are the Śrīparvata and the Puṣpagiri etc. Śrīparvata is frequently mentioned in the inscriptions. Five inscriptions[10] of the early rulers of the Ikṣvāku dynasty (225-360 A.D.) refer to this mountain under the name Siripavata. One of these inscriptions describes the building of a *Caitya*-hall at Siripavata on the east side of Vijayapurī at the convent.[11] Talgunda inscription of Kākustha-varman also mentions the Śrīparvata mountain. Some of the rulers of the Viṣṇukuṇḍin dynasty are described in their inscriptions as worshippers of lord of Śrīparvata.[1]

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[1] *Mārkaṇḍeya Purāṇa*, p. 284.
[2] *Raghuvaṁśa*, IV, v. 39, v. 43 ; VI, v. 54.
[3] *Bhāgavata Purāṇa*, X, v. 79.
[4] *Rāmāyaṇa*, Kiṣkindhyā-kāṇḍa, 41, v. 18-20, Laṅkā, 4, v. 92-94.
[5] Geography of Rāma's Exile, JRAS, 1894, pp. 261-62.
[6] *Studies in Indian Antiquities*, Second Ed., pp. 98-99.
[7] *Early History of Deccan*, Yazdani, p. 7.
[8] *Harṣacarita*, Chapter VII.
[9] *Mārk, Purāṇa*, 57, vs. 11-15.
[10] EI, XX, p. 22 ; XXXIV, p. 211, XXXV, pp. 8, 9, 12.
[11] EI, XX, p. 22.

Śriparvata is usually identified by scholars with Siriṭana of the Nasik *Praśasti*.[2] According to J. Burgess, Śrīparvata is identical with Śrīśailam in Kurnool district of Andhra Pradesh, on the south of the Krishna river, at the north-western extremity of Kurnool territory, about 102 miles West-south-west of Dharanikot and eighty-two miles East-north-east of Kurnool and fifty miles from the Krishna Railway station.[3] Dr. Vogel on the contrary identifies Śriparvata with a small hillock, an offshoot of Nallamalai range located in Nagarjunakonda valley itself.[4] In the light of Śrīparvata being mentioned to the east of Vijayapurī in an inscription already referred to, Dr. Vogel's identification is more tenable.

Puṣpa-*giri* is mentioned in its Prakrit form Pupha-*giri*, in the Nagarjunakond Second Apsidal Temple inscription.[5] It was the site of a Stone Temple founded by Bodhisiri. Pupha-*giri* lay eight miles to the north of Cuddapah, the district headquarters in Andhra Pradesh.[6] Near Pupha-*giri*, there is another hill known at Cula-Dhaṁma-*giri* or Mahā-Dhaṁma-*giri*, which seems to be the ancient name of a hill, now known as Naharallabodu.[7]

Another Nagarjunakond inscription mentions Purva-*sela*, which possibly refers to the mountain on which the Pūrva-*śaila* monastry mentioned in the Dharaṇikoṭa Dharmacakra Pillar inscription was situated.[8]

The southern portion of the Eastern Ghats was possibly known as Cakora-*pavata*, which is mentioned in the Nasik eulogy.[9] The name also occurs in the *Harṣa-carita*[10] of Bāṇa.

Another *Kulaparvata* Malaya, which also figures in the Nasik *Praśasti*, is represented by that portion of Western Ghats, which stretches from Nilgiri to Kanyākumarī. The expression *malaya* in Trikūṭa-*malaya*, which is referred to in Ipur Plates[1] of Mādhava II is sometimes taken in its general sense of a hill.[2] Dr. Sircar, however, takes the term *Trikūṭa-malayādhipatl* to mean, Lord of Trikūṭa and Malaya.[3]

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[1] EI, IV, p. 195 ; XII, p. 134 ; EI, XVII, pp. 334 ff ; JAHRS, VI, p. 19.

[2] JAHRS, IV, p. 27.

[3] *Antiquities of Kathiawad and Kachh*, p. 233.

[4] EI, XX, p. 22 .

[5] EI, XX, p. 22.

[6] ibid.

[7] ibid.

[8] EI, XXIV, p. 259.

[9] *Comprehensive History of India*, p. 313.

[10] *Ucchavāsa* VI.

Another *Kulaparvata* Sahya, which also finds mention in the Nasik eulogy, is represented by the Western Ghats, which form an almost continuous wall with an elevation of about four thousand feet for the greater part of its length. Kālidāsa describes this mountain as *nitamba* of the earth,[4] and connects it with the Aparāntas.

Pāṇḍraṅgapalli grant[5] of Avidheya describes the hill Mahādeva-*giri*, to the east of which flowed the river Ane (Yenna). The Mahadeva-*giri* has been identified with the Mahadeo Hills, one of the important spurs of the Sahya mountain. The Mahadeo Hills start about ten miles north of Mahābleśvara and stretch across the whole breath of Satara district in Maharashtra. Professor Mirashi, however, points out the difficulty in identifying Mahadeo Hills with the Mahādeva-*giri* of the grant. The difficulty arises because the Mahodeo Hills lie to the east of the Ane or Yenna river, while according to the grant, the Ane or Yenna river flowed to the east of Mahādeva-*giri*. He, therefore, suggests that Mahādeva-*giri* should be identified with the Mahābleśvara hills in the Satara district.[6]

Trikūṭa-*parvata* is another mountain, which is associated with the Sahya mountain. It is mentioned in the Chezarla inscription[7] of Ānanda family and in Ipur Plates[8] of Mādhavavarman II. Trikūṭa is placed by Kālidāsa in the Aparānta, i.e., Northern Konkan.[9] The mountain, it appears, gave its name to the Traikuṭaka dynasty, who exercised away over Aparānta and other countries in the fifth century A.D. Mr. B.V. Krishna Rao, however, identifies Trikuṭa with Kotappakonda near Kavur in the Narasaraopeta taluq of the Guntur district.[10] However, as pointed out by V.S. Ramachandra Murty, there is little evidence to support this identification.[1]

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[1] EI, XVII, p. 338.
[2] Krishna Rao, B.V., JAHRS, X, p. 191.
[3] JAHRS, XI, p. 50.
[4] *Raghuvaṁśa*, IV, v. 52.
[5] MAR, 1929, p. 198.
[6] ABORI, XXV, p. 41.
[7] JAHRS, XI, p. 50.
[8] EI, XVII, p. 338.
[9] *Raghuvaṁśa*, IV, vs. 58-59.
[10] JAHRS, X, p. 191.

Triraśmi or Tiraṇhu is another mount, which is associated with the Sahya mountain. Apart from the Sanskrit name Triraśmi, we find the Prakrit forms Tiraṇhu and Teraṇhu, used in the inscriptions.[2] Uṣavadāta is said to have caused a cave to be made in Triraśmi hills,[3] while the grand-mother of Vasiṣṭhiputra Śrī Pulumāyi donates the village Pisājipidaka, which lay on the South-west side on the mount Tiraṇhu.[4] The inscriptions of Śrī Sadakaṇī and of the Ābhīra ruler Īśvarasena generally refer to the mendicants dwelling in some monastry on this mount.[5] The Triraśmi mountain is identical with present Pāṇḍu-Leṇa hills, situated about three hundred feet above the road level at Nasik.[6] As regards the name Triraśmi, Pandit Bhagvanlal has suggested that its pyramidal or triple fire-tongue shape was the origin of this name.[7]

Kaṇha-*giri*, associated with the Sahya mountain, is said to have been conquered by Gautamīputra Śātakarṇi in his Nasik eulogy.[8] Two Kaṇheri Cave inscriptions[9] mention Kaṇha-*sela*, which is identical with Kaṇha-*giri Skt.* Kṛṣṇa-*giri*. A *caitya* is said to be erected at the monastry on Kṛṣṇa-*giri* by an inhabitant of Kāṇaka in the Sindhu-*viṣaya* in Kanheri Plate[10] of Traikūṭakas of 493 A.D. A big group of caves known as Kanheri situated on the island of Salsetta about twenty miles from Bombay is taken to be identical with Kṛṣṇa-*giri* or Kaṇha-*giri*.

The Mārakuḍa and Mānamukaḍa hills are mentioned respectively in Bedsa and Junnar inscriptions.[11] Mārakuḍa (*Skt.* Mārakūṭa) was probably the ancient name of the hill in which the Bedsa caves were excavated, and Mānamukaḍa seems to be the old name of the Mānamaḍa hill in which the Junnar caves are excavated.

Vāsaka mountain under the Prakrit name Vasaa is mentioned

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1. ibid., XI, p. 45.
2. EI, VIII, pp. 60, 71, 73, 78, 88, 90, 91.
3. EI, VIII, p. 78.
4. ibid., p. 60.
5. ibid., pp. 71, 73, 88.
6. Law, B.C., *Geographical Essays*, pp. 198 ff.
7. *Bombay Gazetteer*, XVI, p. 544.
8. EI, VIII, p. 60.
9. ASWI, V, pp. 79, 84.
10. CII, IV, p. 31.
11. ASWI, pp. 89, 97.

in Pādāna Rock inscription.[1] Pandit Bhagvanlal Indraji thinks that Vāsaka is the original name of the Padana hill, about seven miles north of Bombay, eighteen miles south of Sopara and three miles north-east of Goregaon station on the Western Railway.[2] Padana hill was also called Musalaka due to a sage of that name, who lived on its top.

There are two small hills Kuṇḍa-*giri* and Milikunda mentioned in Davangera and Koramanga grants[3] of Ravivarman. Kuṇḍa-*giri* is taken identical with Kudgere in the Shimoga district. In the Davange grant, it is said to have resisted the missile let down upon it by Raghu but that it submissively obeyed Ravi's command.

The three other kulaparvatas, Ṛkṣa, Vindhya and Pāripātra, are mentioned under the names Chavata, Vijha and Paricāta in the Nasik *Praśasti* of Gautamī-putra Śātakarṇi. The first two are referred to by Ptolemy as the Ouxenton and *Ouindion* ranges.[4] According to Ptolemy, Ouxenton (Ṛkṣavant) is the source of the Dosaron, which, according to Professor Raychaudhuri sounds very much like the Daśārṇa, modern Dhasan near Sagar in Madhya Pradesh.[5] This proves that the Ṛkṣa lay in the region of the central Vindhyas. The same thing appears clear also from Indian evidence. The *Harivaṁśa* refers to the city of Māhiṣmatī, the capital of Narmadānūpa as nestling under the shelter of the mount Ṛkṣavat. Nīlakaṇṭha, the commentator of the *Harivaṁśa*, places the city to the north of the Vindhyas and the south of the Ṛkṣa.[6] The Nalopākhyāna of the *Mahābhārata* places the Ṛkṣa mountain between Avanti and Dakṣiṇāpatha. Thus Ṛkṣa, when referred to incidently in literature, is invariably associated with the Middle Narmadā region of which Māhiṣmatī was the most important city, and the Daśārṇa, a notable river, and the mountain lay in the region of the central Vindhyas, near Sagar.

Four Sanchi Stūpa inscriptions[7] of the third century A.D. mention Acavāḍa and Acavāṭa, which may be identified with the mount Ṛksavat. The Ṛkṣa is probably so called, because it stood

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1. JBBRAS, XV, pp. 321 f.
2. JBBRAS, XV, 327.
3. EI, XXXIII, pp. 87-92, MAR 1933, p. 109.
4. Ptolemy, VII, i, pp. 39-41.
5. *Studies in Indian Antiquities*, Second Ed. p. 110.
6. Commentary on *Harivaṁśa*, Ch. 38, v. 7.
7. EI, II, pp. 106, 378.

in a territory, which abounded in bears (*ṛkṣas*).[1] Dhūmra, one of the commanders of Rāma's army is said to be the king of the bears living on the mount Ṛkṣavat.[2] It seems that central part of the Vindhyas being abounded in bears came to be denoted by the second name Ṛkṣavat.

Apart from its mention in the Nasik eulogy, the Vindhya mountain is mentioned in eight other inscriptions. Mandsaur inscription of Yaśodharman and Viṣṇuvardhana refers to a tract of land, containing many countries, which lie between the Vindhya from the slopes of the summits of which there flows the pale mass of the waters of Revā, and the mountain Pāriyātra, on which the trees are bent down in (their) frolicsome leaps by the long-tailed monkeys (and stretches) upto the ocean (Sindhu).[3] Grants of Buddharāja, Śaṅkaragaṇa and Dadda II mention the waterless forests of the Vindhyas.[4] Mandsaur inscription of Yaśodharman and Viṣṇuvardhana also refers to the crevices of the Vindhya mountains being made resonant with the noise of the armies journeying through their forests.[5] In Nagarjuni Hill Cave inscription of the Maukhari ruler Anantavarman, Nagarjuni hill is said to be a part of the Vindhya range.[6] Jaunpur inscription describes the lord of the Āndhras seeking shelter in the crevices of the Vindhya mountains.[7]

The Vindhya mountain comprised the chains of the ranges at the source of the Narmadā and Tāptī, and though most conspicuous in western and central India, it extends right across the Peninsula, until passing through the neighbourhood of Gaya, its easternmost spurs reach and disappear in the valley of the Gaṅgā at Rajmahalas. Moreover, it appears that Vijha of the Nasik *Praśasti* denotes 'the eastern Vindhyas'.

Among the hills associated with the eastern Vindhyas, most significant is Goraṭhagiri or Goraḍhagiri. It is mentioned by different names in different periods of ancient history. As mentioned in the inscriptions of Aśoka and of his grandson Daśaratha, it was known as Khalatika-*pavata*.[8] From Patañjali's reference,

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1. Revākhaṇḍa, VI, v. 36 ; *Mahābhārata*, XII, vs. 49-76.
2. *Rāmāyaṇa*, Yuddhakāṇḍa.
3. CII, III, p. 154.
4. EI, VI, p. 298 ; ibid., IX, p. 298 ; CII, IV, p. 60.
5. CII, III, p. 154.
6. CII, III, p. 227.
7. ibid., p. 230.
8. *Select Inscriptions*, pp. 79-80.

we infer that there were forests in the locality of Khalatika-*parvata* which may have provided pasture land for the cattle of neighbourhood.[1] The name Goradha-*giri* is mentioned in two Barabar Cave inscriptions[2] and in Hathigumpha inscription[3] of Khāravela. Formerly, it was identified by Beglar and others with the Baithan hill five or six miles to the west of Rajagṛha valley.[4] In the light of the newly discovered Barabar Cave inscriptions, Jackson suggested the identification of Goratha-*giri* with the Barabar hills, about fifteen miles north of Gaya, on the old route from Gaya to Patna.[5] According to Dr. M. S. Pandey, the roaming about of the animals on this hill gave it the name Go-ratha, i.e., the vehicle for animals.[6] The *Mahābhārata* speaks of its beautiful trees and large number of animals.[7] Jackson noticed traces of a large ancient settlement at Barabar hills, but he was not certain whether the site is as old as the age of the great Epic.[8] He has described immense fortifications on the hill-top, which served the purpose of an important outpost for Rājagṛha, the ancient capital of Magadha.[9]

In the Barabar Hill Cave inscription of Anantavarman of sixth or seventh century A.D., the hill is called of Pravara-*giri*. This name seems to have been the origin of the ward Barabar. For detailed accounts of Barabar hills, see Dr. D. R. Patil's *Antiquarian Remains in Bihar*, pp. 15 ff.

Rajgir Stone Image inscription[10] records the name of Vipula, which is one of the five hills of Rajgir. Vipula is associated here as well as in Jaina tradition with the king Śreṇika. The *Mahābhārata* also mentions this hill, while enumerating the five hills at Rājagṛha.[11] At one place in the *Saṁyutta Nikāya*, it is declared to be the best of the Rājagṛha hills.[12] At another place in the same work, it is described as a massive hill.[13] The hill stands on the north-eastern side of the hotsprings and to the north of Gijjhakūṭa hill, which is identical with Caityaka of the *Mahābhārata*. An ascetic living on the Mount Caityaka started the Buddhist school called Caityaka or Caitika.[1] One of the Bharhut inscriptions mentions Iṁdasāla-*guhā*, that is, Indraśaila cave, which according to *Sakkapaṇha-Suttanta* belonged to mount Vediyaka laying to the west of Rājagṛha.[2]

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[1] *Mahābhāṣāya*, I, 2, 52.
[2] JBORS, I, pp. 163-4.
[3] EI, XX, p. 79.
[4] ASI, VIII, p. 46, *Geographical Dictionary*, p. 71.
[5] JBORS, I, pp. 159 f.
[6] *Historical Geography of Bihar*, p. 43.
[7] *Mahābhārata*, II, 20, 27-32.
[8] JBORS, I, p. 165.
[9] JBORS, III, p. 469.
[10] ibid., XXII, p. 80.
[11] *Mahābhārata*, II, 21, 2.
[12] *Saṁyutta Nikāya*, I, 67.
[13] ibid., II, 85.

The last of the *Kulaparvata*, i.e., Pāriyātra is also a part of the Vindhyas. Besides the earliest epigraphic reference to it in Nasik *Praśasti* of Gautamiputra Sātakarṇī, it also occurs, as already noted, in the Mandsaur inscription of Yaśodharman and Viṣṇuvardhana. According to Hiuen-tsang, there was a country called Po-li-ye-ta-lo, i.e., Pāryātra ruled by a Vaiśya king.[3] The name is apparently taken from the name of the mountain. As pointed out by Professor Raychaudhuri, the names of the rivers issuing from it clearly support the view of Pargiter that it corresponds to the portion of the modern Vindhya range west of Bhopal, together with the Aravalli mountains.[4] According to Dharmasūtra of Bodhāyana, probably the earliest source of information regarding this mountain, Pāriyātra forms the boundary-line between Āryāvarta and the land of the Barbarians.[5] Hills associated with this part of the Vindhyas include the Arbuda, the Ujjayant, and the Raivataka.

Mount Arbuda is mentioned is one of the Bharhut inscriptions.[6] In Vasantagarh inscription[7] of Varmalāta of the seventh century A.D. it is referred to as 'the son of Himavat'. Arbuda is identical with mount Abu at the south end of the Aravalli range. According to Megasthenes and Arrian, it is identical with Capitalia, which attaining an elevation of 6500 feet rises far above any other summit of the Aravalli-range.[8] The river called Sābharamati has its source in the Arbuda-*parvata*.[9]

The mount Ūrjayat figures prominently in the Junagarh Rock inscriptions of Rudradāman and Skandagupta.[10] Rudradāman's inscription contains a reference to two rivers Suvarṇasiktā and Palāśinī of this mountain. The mountain is identical with Girnar hill, about a mile to the east of the town Junagarh.

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[1] ASSI, I, Burgess, pp. 100, 102.

[2] IA, XXI, p. 325, *Barhut Inscription* by Barua and Sinha, Notes p. 125.

[3] Watters, *On Yuan Chwang*, p. 300.

[4] *Studies in Indian Antiquities*, p. 115.

[5] *Dharmasūtra*, I, i. 25.

[6] IA, XXI, p. 227.

[7] EI, IX, p. 191.

[8] Ancient India as described by Megasthenes and Arrian, p. 147.

[9] *Padma Purāṇa*, Ch. 36.

[10] EI, VIII, p. 42 ; CII, III, pp. 60, 61.

Junagarh inscription[1] of Skandagupta describes Raivataka as the source of Palāśinī and Siktā-vilāsinī. Siktāvilāsinī may easily be taken identical with Suvarṇasiktā of Junagarh inscription of Rudradāman. This description identifies the two mountains known as Ūrjayat and Raivataka.

The following hills mentioned in the inscriptions are not tradionally associated with the *Kulaparvatas*.

NADODA-PAVATA

It is mentioned in four Bharhut Buddhist Stone inscriptions.[2] It is somewhat difficult to ascertain that Nadoda-*Pavata* refers to one mountain or two mountains, i.e., Nadoda and Pavata, or one mountain with two peaks, Nadoda and Pavata. According to Purāṇas, Nārada (possibly Nadoda) was the name of one mountain and Nārada and Parvata were two off-shoots thereof.[3] *Vessantara-Jātaka* mentions Gandhamādana, Nārada and Parvata in connection with the Vaṅka mountain.[4] It is possible that the range was either called Vakra or Gandhamādana, of which Gandhamādana, Vakra, Nārada, Parvata, and the rest were separate mountains.

UDAYĀDRI

This occurs in Davangere Plate[5] of Ravivarman. It is the Sunrise mountain, which is so often referred to in the literature and generally mentioned, while describing the *digvijaya* of a certain monarch.

The following hills are mentioned in the inscriptions. Among these hills, there are certain hills, whose identity is unknown or uncertain.

ĀRAṆYAKŪPAGIRI[6]

It is to be located in the vicinity of Samoli in Rajasthan. The

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1. CII, III, p. 61.
2. IA, XXI, pp. 228, 232 ; Stūpa of Bharhut, pp. 131, 143.
3. *Vāyu Purāṇa*, LXIX, v. 74.
4. F. N. 547.
5. EI, XXXIII, p. 90.
6. Samoli Inscription of Śilāditya, 646 A.D., EI, XX, p. 99.

hill possessed some mines which were a means of livelihood for the migrants of Vaṭanagara.

BHṚṄGĀRA-PARVATA[1]

It has been identified with modern Arang (Raipur district), twenty-two miles from Raipur, on the Raipur-Sambalpur road and four miles from the Mahanadi river.[2]

DOLĀDRI[3]

It is modern Dalaparvata, on which is situated the temple of Cāngunārāyaṇa, which is about five miles to the Vorth-east of Kathmandu in Nepal.

GOPA[4]

It is the hill on which the fortress of Gwalior stands.

KAṬAVAPRA[5]

It is the Chandragiri hill at Śravaṇa-Belgola in Mysore.

KOŚAVARDHANA

It is described as a mountain from whose edge Hanumān took his leap.[6] Dr. Fleet identifies it with the hill on which the fort of Shergadh (Kota district) stands.[7]

KUMĀRĪ-PARVATA[8]

Dr. Barua identified it with Udayagiri-Khandagiri hills in Orissa.[9]

MACA[10]

It is probably the hill known as Ramsej, about six miles to the north of Nasik.[11]

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1. Arang Brahmi Inscription, JAHRS, IV, p. 47.
2. ibid., p. 46.
3. Inscription of Mānadeva, IA, VIII, p. 164.
4. Gwalior Inscription of Mihirakula, CII, III, p. 162.
5. Sravana-Belgola Epitaph of Prabhācandra, EI, IV, p. 27..
6. Aphsad Stone Inscription of Ādityasena, CII, III, p. 203.
7. CII, III, p. 205, n. 2 and 3.
8. Hathigumpha Inscription of Khūravela, EI, XX, p. 80.
9. IHQ, XIV, p. 480, n. 195.
10. Nasik *Praśasti*, EI, VIII, p. 60.
11. Bombay Gazetteer, XVI, p. 632.

PṚTHIVĪ-PARVATA[1]

Its identity is unknown. The mount seems to be named after the king Pṛthivīmallavarman.

RĀYA-SELA[2]

Nothing is known about its identity.

SEṬA or SEḌA-GIRI[3]

Nagarjunakonda inscription speaks of the installation of Lord Aṣṭabhujasvāmin on the Seḍa-*giri*, and also of the excavation of two tanks at Seṭa*giri* and at Muḍerā. Seṭagiri has been identified with Saṭagara of the Nanaghat cistern inscription,[4] which is further identified with the Nanaghat. However, the recent discovery of Nāgārjunakonda inscription throws some fresh light, on the ground of which, Seṭa*giri* is said to be identical with the range of the hills, of which the Siddhaldhari, standing within two hundred yards of the findspot of the Nagarjuna epigraph, formed a part.[5]

UCCAKALPA[6]

The word Uccakalpa literally means 'that which is but short of being a high place'. The name possibly denotes a hill with a town on it. It should be located in Baghelkhand.

VIṢṆUPADA-GIRI

It is the mount where king Candra is said to have installed his flag-staff in honour of Lord Viṣṇu after returning from his *dig-vijaya*.[7] The mount has been variously identified with the sites at Mehrauli,[8] Mathura,[9] Hardwar,[10] Mandāra[11] near

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1. Goa grant of Pṛthivīmallavarman, EI, XXXIII, p. 64.
2. Amaravati Inscription, No. 39, ASSI, I, p. 104.
3. Nasik eulogy, EI, VIII, p. 60 ; Nagarjunakonda Inscription of the time of Abhīra Vasusena, EI, XXXIV, p. 203.
4. IHQ, II, p. 352.
5. EI, XXXIV, p. 200, IHQ, XXXVIII, p. 237.
6. Inscriptions of the Uccakalpa dynasty, CII, III, pp. 118, 121, 125, 129, 135 ; EI, XIX, p. 129.
7. Mehrauli Iron Pillar Inscription, CII, III, p. 141.
8. Fleet, CII, III, p. 141.
9. Smith, JRAS, 1897, p. 17.
10. Chintaharan Chakravarti, ABORI, VIII, pp. 172 ff ; K.P. Jayaswal, JBORS, XVIII, p. 31.
11. J. C. Ghosh, IC, I, p. 519.

Bhagalpur, and at Vipāśā[1] (the Beas river). The epic evidence is very forceful in ascertaining the identification of Viṣṇupadagiri with the hill somewhere near the sharp bend formed by the river Beas on emerging out of Kashmir into the border of Gurdaspur and Kangra districts.[2]

There are also three mountains Coluvinri, Ertakuruki and Kadanripatuvi, mentioned in the Residency Plates[3] of Koṅgaṇi-Mahārāja of 455 A.D., about whom we know nothing more than their names.

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[1] JAHRS, X, p. 87 ; IC, III, pp. 511 ff; JBORS, XX, pp. 97 ff.

[2] *Rāmāyaṇa*, II, 68, vs. 18-19 ; *Māhābhārata*, Vana Parva, 30, vs. 8-10.

[3] MAR, 1911, vs. 33 ff.

CHAPTER V

THE RIVERS

The rivers generally occur in the inscriptions in the context of the boundaries of the different places referred to therein. It is along the banks of the rivers and in close proximity to them that we can trace the growth of tribal settlements and mighty kingdoms, prosperous towns and fertile villages, religious shrines and peaceful hermitages. The town of Vanavāsī, the capital of the Kadambas, is said to have there the chain of the lines of the swans sporting in the lofty waves of the river Varadā.[1] Gangadhar inscription[2] describes various means of adornment affecting the city of Gangadhar, which stood on the bank of the river Gargarā. The name of the fort Gomatī-kaṭṭaka[3] indicated that it stood along the river Gomatī.

The villages Tiverekheṭa and Ghūikheṭa are said to have been situated on the south bank of the river Amveviaraka.[4] The river Ane flowed through the hamlet Javala (Jaoli in Satara district).[5]

The river Umā formed the eastern boundary of the donated village Kothuraka.[6] Similarly, the river Tamasā is mentioned in connection with the location of the donated village Āśramaka.[7] Arang grant[8] of Bhīmasena II, was moreover, issued from the river called Suvarṇanadī. Nagardhan Plates[9] of Svāmīrāja record that the town Acalapura was situated on the bank of Śūlanadī. The river Primati flowed by the village Thānaka.[10] The famous city Prasannapura is said to have been situated on the bank of the river Niḍilā.[1] Moreover, the village Carmāṅka was located on the bank of the river Madhunadī.[2] In two Tiruchirapalli Rock inscriptions,[3] the rock Triśirāpalli is stated to have situated on the banks of the river Kāverī. The river Kardamilā flowed to the east of the village Vaiśyavāṭaka.[4]

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[1] Aihole Inscription of Pulakeśin II, EII, VI, p. 5.
[2] CII, III, p. 75.
[3] Deo Baranark Inscription of Jīvitagupta II, CII, III, p. 213.
[4] Tiwarakhed Plates of Nannarāja (631 A.D.), EI, XI, p. 279.
[5] Pandarangapalli grant of Avidheya, MAR, 1929, p. 198.
[6] Kothuraka grant of Pravarasena II. EI, XXVI, p. 160.
[7] Khoh grant of Sarvanātha, CII, III, p. 127.
[8] EI, IX, pp. 342-44.
[9] ibid., XXVVII, p. 9.
[10] Watson Museum Plates of Dhruvasena II, IHQ, XX, p. 285.

The king Uṣavadāta is said to have made gifts of Cows, gold, money and Tirthas, etc. on the bank of the Barnāsā river.[5] Moreover, he established free ferries by boats on the rivers Dāhanukā, Pāradā, Ibā, Damana and Tāpī.[6] A place called Alandatīrtha was located on the south bank of the river Bhīmarathī.[7]

Rivers, not unoften formed the boundary line between janapadas and witnessed many a struggle for supremacy between contending kings and emperiors. The Lauhitya (Brahmaputra), which forms the dividing line between Puṇḍravardhana and Kāmarūpa, witnessed the glorious march of Yaśodharman and Mahasenagupta.[8] The Bhaimarathī saw the mighty struggle between Pulakeśin II and Appayika and Govinda.[9] The king Mādhavavarman is said to have crossed the river Godāvarī with the desire of conquering the eastern region.[10] Eran Stone inscription[11] of Budhagupta describes the country, which lay between the rivers Kālindī and Narmadā.

Inscriptions sometimes give a vivid destription of the rivers, their sources, banks and their waters, etc. The waters of the Gaṅgā have been described as flowing through the matted hair of God Śiva.[12] The torrents of the waters of the Jāhnavī (Gaṅgā) are represented as washing the sins of the Maitraka rulers,[13] and the pure waters of the Bhāgīrathī, purifying the Bhāraśivas.[14] The heavenly descent of the Gaṅgā is also described in two grants.[1] 'High and low torrents of the Gaṅgā spreading abroad from the Himavat'[2], 'the table-lands of the Himālayas being embraced by the Gaṅgā'[3] and 'the streams of the waters of the Bhāgīrathī being split and dashed outside by many masses of rocks at her fall on the top of the snowy mountain'[4]—are the varient expressions, which all mean to connect the Gaṅgā with her source in a poetic manner.

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[1] Mallar Plates of Vyāghrarāja, EI, XXXIV, p. 49.

[2] Chammak grant of Pravarasena II, CII, III, p. 237.

[3] EI, I, p. 59.

[4] Sohawal grant of Sarvanātha, EI, XIX, p. 130.

[5] Nasik Cave Inscriptions, EI, VII, p. 57, III, pp. 78, 85; ASWI, IV, p. 98.

[6] EI, VIII, p. 78.

[7] Satara grant of Viṣṇuvardhana, IA, XIX, p. 309.

[8] Mandsaur Stone Pillar Inscription of Yaśodharman, CII, III, p. 46; Aphsad Stone Inscription of Ādityasena, CII, III, p. 203.

[9] Aihole Inscription of Pulakeśin II, EI, VI, p. 5.

[10] Polamuru Plates of Mādhavavarman, JAHRS, VI, p. 21.

[11] CII, III, p. 89.

[12] CII, III, 9; EI, III, p. 43; ibid., XXX, p. 266.

[13] CII, III, p. 166, 174.

[14] ibid., pp. 237, 245.

The river Kāverī is described as having the darting craps for her tremulous eyes.[5] The cool surfaces of the river Lohitya (Brahmaputra) were used by the Siddhas, who slept there in the shades of the betel-plants that were in full bloom.[6] The water of the Niḍilā river are said to be divided by striking with the hips of the beautiful ladies.[7] The river Palāśinī is represented as the hand of the Ūrjayat mountain, decorated with the numerous flowers that grow on the edges of the banks of the river and which is stretched forth with the desire of appropriating the wives of the mighty ocean.[8] The moon origin of the extensive mass of the waters of the Revā, flowing from the slopes of the summits of the Vindhyas, is mentioned in a Mandsaur inscription.[9] Aihole inscription records the neighbourhood of the Vindhyas destitute of the luster of many sandbanks of the Revā.[10] The banks of the Śālimā river are said to have been covered with flowers of various excellent trees and with the pools of water.[11] The seven mouths of the river Sindhu are mentioned in Mehrauli inscription.[12] Junagarh inscription of Rudradāman rerers to the excessively swollen floods of the Suvarṇasiktā Palāśinī and the other streams of the Ūrjayat.[13]

The information regarding certain places situated along the

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1. EI, XXVII, p. 141, VI, p. 144; JKHRS, II, p. 60.
2. CII, III, p. 153.
3. ibid., p. 146.
4. EI, VI, p. 144.
5. ibid., p. 6.
6. CII, III, p. 203.
7. EI, VIII, p. 43.
8. CII, III, p. 64.
9. CII, III, p. 153.
10. EI, VI, p. 6.
11. EI, VI, p. 144.
12. CII, III, p. 141.
13. EI, VIII, p. 42.

banks of the rivers and in close proximity to them helps us in ascertaining the identification of the rivers in question. For example, the village Tiverekheṭa is said to have been situated on the south bank of the river Amveviaraka.[1] On the other hand, we find the modern village Tiwarkhed in the Multai tahsil of the Betul district, Madhya Pradesh, situated on the south bank of modern Ambhora river. Thus, it becomes quite easy for us to identify the river Amveviaraka with modern Ambhorā. There are, however, certain rivers like Cārubenā and others, which could not be identified due to the paucity of the requisite evidence available neither in the inscriptions nor in any other source.

The identifications of the rivers mentioned above and many others which occur in the inscriptions are being given below.

AMVEVIARAKA or AMBEVIARA[2]

It is present Ambhora river in the Multai tahsil of the Betul district, Madhya Pradesh.

ANE[3]

It has been identified with the Yenna, one of the chief feeders of the Krishna.[4] The Yenna rises on the Mahābleśvara plateau and falls into a valley to the east of the Mahābleśvara hills in the Satara district of Maharashtra. It is noteworthy that this river flows through Jaoli (Javala), which is one of the hamlets of the grant.

BANĀSĀ or BARNĀSĀ[5]

It may be identified with any one of the two rivers called Banas—one, which rarely contains any water except during the rains, belongs to the northern Gujarat, passes through Palanpur and falls into the Rann of Cutch, while the other flow through eastern Rajasthan and joins the river Chambal.[6]

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[1] Tiwarkhed Plates of Nannarāja (631 A. D.), EI, XI, p. 297.

[2] ibid.

[3] Pandaraugapalli grant of Avidheya, MAR, 1929, p. 198.

[4] ABORI, XXV, p. 41.

[5] Nasik Cave Inscriptions, EI, VII, p. 57, VIII, pp. 78, 85, ASWI, IV, p. 98.

[6] *Bombay Gazetteer*, XVI, p. 633.

BHAIMARATHĪ or BHĪMARATHĪ[1]

It is modern Bhīma, the main tributary of the Krishna.[2] The river figures prominently in the Purāṇas[3] as a Sahya river, which appears to flow in the north-western portion of the district of Poona, from which place, it takes a south-easterly course and flows into the Krishna, north of the district of Raichur.[4]

CĀRUBENNĀ[5]

It should be located in the Nasik district.

CINTERU[6]

The river could not be traced so far.

DĀHANUKĀ[7]

It is probably represented by a creek, south of Dahanu in the Thana district, Maharashtra.[8]

DALIYAVĀVĪ

It has been identified with the small stream Tulyabhaga, now turned into a drainage canal, which passes by the village Polamuru in East Godavari district, Andhra Pradesh.[9]

DAMANA

The river is modern Daman-gaṅgā, which joins the sea near the Central Union Territory of Daman.[10]

DARBHAVĀHALA[11]

This stream is to be located in the Betul district.

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[1] Aihole Inscription, EI, VI, p. 5 ; Satara grant, IA, XIX, p. 309.
[2] IC, VIII, p. 113.
[3] *cf. Vāyu Purāṇa*, XLV, p. 104.
[4] Law, B.C., *Historical Geography*, p. 144.
[5] Chiplun grant of Pulakeśin II, EI, III, p. 51.
[6] Tummeyanuru Plates of Pulakeśin II, *Andhra Pradesh Museum Inscriptions*, p. 45.
[7] Nasik Cave Inscriptions No. 10, EI, VIII, p. 78.
[8] *Bombay Gazetteer*, XVI, p. 634.
[9] Polamuru Plates of Mādhavavarman, JAHRS, VI, p. 21.
[10] Nasik Cave Inscription No. 10, EI, VIII, p. 78, B.G., XVI, p. 693.
[11] Tiwarkhed Plates, EI, XI, p. 279.

GAṄGĀ[1]

The river is known by the same name even today. Regarding this river, and its tributaries, Arrian observes : 'Megasthenes states that of the two (the Ganges and the Indus), the Ganges is much the larger............It receives, besides the river Sonos and the Sittokatis and Solomatis, which are also navigable and also the Kondochates and the Sambos and the Magon and the Agoranis and the Omalis. Moreover, there falls into it the Kommenases, a great river, and the Kakouthis and the Andomatis.'[2]

GAṄGINIKĀ[3]

It has been identified with the river Jalangī, a branch of the river Gaṅgā or of Padmā, which unites with Bhāgīrthī. At some distance from Jalangī, near Nadia, there is an important village Gaṅgaṇi, which possibly preserves the name of Gaṅginikā.

GARGARĀ[4]

Gargarā is the ancient name of modern Kalīsind.

GODAVARĪ[5]

The word literally means granting water or kind. It is the largest and the longest river in South India. For details about its course and its tributaries, we may rely on the description given by Dr. B. C. Law in his book *Historical Geography of Ancient India*, pp. 37-38.

GOMATĪ[6]

It rises in the Shahjahanpur district of Uttar Pradesh, passes Lucknow and Jaunpur and flows into the Gaṅgā about half way between Varanasi and Gazipur.

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[1] CII, III, pp. 9, 54, 146, 153, 237, 245, 166, 174 : EI, XXVII, p. 141 ; EI, VI, p. 144 ; EI, XXXI, p. 265, XIX, p. 102.

[2] McCrindle, *Ancient India*, pp. 190-91.

[3] Vappaghosavata grant of Jayanāga, EI, XVIII, p. 63 ; Nidhanpur grant of Bhāskaravarman, EI, XIX, p. 120.

[4] Gangadhar Inscription of Viśvavarman, CII, III, p. 75.

[5] Polamuru Plates of Mādhavavarman, JAHRS, VI, p. 21.

[6] Deo-Baranark Inscription of Jivitagupta II (CII, III, p. 213) mentions Gomati-kaṭṭaka, which is named after the river Gomati.

HIRAṆYANADĪ[1]

It has been identified with Erai, flowing from north to south in the Warora tahsil of Akola district. It finally joins Wardha (ancient Varadā).[2]

IBĀ[3]

This river may possibly be present Ambikā near Jalalpur in Surat district, Gujarat.[4]

JAMBUNADI[5]

It should be located in the Damodarpur region in the Dinajpur district.

KAṆHA-BEṀṆĀ[6]

It has been identified by Dr. K. P. Jayaswal with modern Krishna, which rises near Dhom in Satara district and flows through Satara, Belgaum and Bijapur districts.[7] It formed the boundary of the erstwhile Nizam State from Alanpur near Kurnool to Nandigam in Krishna district. According to some scholars, Kaṇha-beṁṇā is the same as Karabena mentioned in Nasik inscription[8] in Cave No. 10 of Pāṇḍuleṇa group, while others suggest the identification of Karabenā with the Kāverī river, a tributary of the Ambikā, which is navigable for boats of less than fifty tons, near where it meets the Ambikā at Vaghrech in Chikhli about thirty miles South-east of Surat.[9] The river Kaṇha-bennā is the same as Kṛṣṇaveṇā or Veṇṇā mentioned in the inscriptions[10] of the sixth and seventh centuries A.D. It may be mentioned here that Dr. B. M. Barua identifies this river with the modern Waina-gaṅgā, which has for its main tributary Kanhan, the two streams uniting in the district of Bhandara.[11]

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[1] Wadgaon Plates of Pravarasena II, CII, III, p. 213.
[2] EI. XXVII, p. 76.
[3] Nasik Inscription, EI, VIII, p. 78.
[4] *Bombay Gazetteer*, XVI, p. 693.
[5] Damodarpur grant of the Gupta year 214, EI, XV, p. 143.
[6] Hathigumpha Inscription of Khāravela, EI, XX, p. 79.
[7] ibid.
[8] EI, VIII, p. 78.
[9] *Bombay Gazetteer*, XVI, p. 634.
[10] Khanapur Plates, EI, XXVII, p. 317, Ningondi grant, ibid., XXX, p. 117; Chikkula Plates, EI, IV, p. 190; Gorantla Plates, EI, IX, p. 103.
[11] IHQ, XIV, p. 475, note 166.

KARDAMILĀ[1]

The river has not been traced so far.

KARṆESAKA[2]

This also remains untraced.

KAUŚIKA or KOŚIKA[3]

Mr. K.M. Gupta identifies it with modern Kusiyara, a river to the east of Pañcakhaṇḍa in the Sylhet district.[4] The river Kauśika became so much denudded of its current that it gets the qualifying term *śuska* (dried) prefixed to it.

KĀVERĪ[5]

This is the famous Kāverī river of South India. The river is known as 'the beloved of the Pallavas', indicating thereby that a Pallava king ruled here along the banks of the Kāverī river.

LAUHITYA[6]

The river Lauhitya is called by the name of Brahmaputra in modern times.

MADHUNADĪ[7]

The river is represented by modern Chandrabhāgā, one of the tributaries of Pūrṇā.

MAHĀ-NADA[8]

It is identical with the present Mahana, two miles away from Kailvan in Patna district, Bihar.

MAHĀNADĪ[9]

The great river Mahānadī rises in the Raipur district from the

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1. Sohawal grant of Sarvanātha, EI, XIX, p. 130.
2. Berur grant of Viṣṇuvarman, EC, VI, p. 91.
3. Nidhanpur grant of Bhāskaravarman, EI, XIX, p. 120.
4. IHQ, VII, p. 743.
5. Tiruchirapalli Inscriptions, EI, 1, p. 59; Bedirur grant of Bhūvikrama, MAR, 1925, p. 86; Aihole Inscription, EI, VI, p. 6.
6. Mandsaur Stone Pillar Inscription of Yaśodharman, CII, III, p. 146; Aphsad Stone Inscription, ibid., p. 203.
7. Chammak grant of Pravarasena II, CII, III, p. 237.
8. Kailvan Inscription of Viśākhamitra year 108, EI, XXXI, p. 231.
9, Ningondi grant of Prabhañjanavarman, EI, XXX, p. 117; Kandalgam grant of Pulakeśin II, IA, XIV, p. 331.

Amarkantak range and flows through Orissa into the Bay of Bengal. The name Mahānadī also appears in a Nagarjuni Hill Cave inscription[1] of Anantavarman, but it is very much doubtful that the name represents the famous river Mahanadi, which does not intervene anywhere within two hundred fifty miles of Nagarjuni Hill.

NAṀGALA or LAṀGALA[2]

Dr. B. M. Barua remarks that it represents the river Nāgāvali, which also bears the name of Laṅguliā.[3] The river Naṁgala lies between the delta of the Godāvarī and Mahānadī. It rises in the hills at Kalahandi, and flows south through the district of Ganjam to empty itself into the Bay of Bengal.

NARMADĀ[4]

The river Narmadā rises in the Amarakantak range and falls into the Arabian sea.

NIḌILĀ[5]

As regards the identification of this river and of the city Prasannapura, which stood on its bank, we are not in a position to give any definite remarks.

PALĀŚINĪ[6]

It is said to have arisen from the Ūrjayat mountain, which is identical with Raivataka.

PĀRADĀ[7]

The river is the same as Paradi or Par in Surat.[8]

PERURA[9]

The river passed through the Marukara *viṣaya*. There seems to be no such river now.

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[1] CII, III, p. 227.
[2] Hathigumpha Inscription, IHQ, XIV, p. 467.
[3] ibid., p. 479, note 188.
[4] Eran Stone Inscription of Budhagupta, CII, III, p. 89.
[5] Mallar Plates of Vyāghrarāja, EI, XXXIV, p. 49.
[6] Junagadh Inscriptions, EI, VIII, p. 43; CII, III, p. 60.
[7] Nasik Inscription of Uṣavadāta, EI, VIII, p. 78.
[8] *Bombay Gazetteer*, XVI, p. 634.
[9] Kudalur grant of Mādhavavarman, MAR, 1930, p. 261.

PHALGUNADĪ[1]

There is a river named Dhova, which runs about four miles from Kailvan in Patna district and which meets the river Mahana at a distance of six miles from that place. The river Dhova seems to have been known by the name Phalgu in the age of the inscription.

PRĀCĪ[2]

The river exists by its old name at present. The nearest distance of this river from Bhubaneswar is twelve to thirteen miles. The river traverses a course of thirty miles before it empties itself into the Bay of Bengal. Both the banks of Prācī abound in the old ruins of temples, wells, tanks and in mounds that wait excavation.[3]

PRIMATI[4]

The river flowed near the village Thānaka, which is identical with Thana in Kathiawar region, Gujarat.

REVĀ[5]

The source of the Revā is traceable to the Amarakantak hills adjoining the Vindhya range. The Narmadā and the Revā form a confluence a little above Mandla to flow down under either name.

ŚĀLIMĀ

It has been identified with Sāliā in Banpur in Puri district in Orissa.[6]

SĀRASAVĀHALĀ[7]

This stream appears to have been flowing in Betul district, Madhya Pradesh.

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[1] Kailvan Inscription of Viśākha-Mitra, EI, XXXI, p. 208.

[2] Hathigumpha Inscription of Khāravela, IHQ, XIV, p. 466.

[3] ibid., p. 478, note 183.

[4] IHQ, XX, p. 285.

[5] CII, III, p. 153, ibid., IV, pp. 60, 69, EI, VI, p. 6.

[6] Ganjam Plates of Śaśāṅkarāja, EI, VI, p. 144, IHQ, VI, p. 665.

[7] Tiwarkhed Plates of Nannarāja, EI, XI, p. 279.

SIKTĀVILĀSINĪ[1]

Siktāvilāsinī, i.e., the river 'beautiful with sandy stretches' is identified with Suvarṇasiktā, mentioned in the Junagadh inscription[2] of Rudradāman. Dr. Bhagvanlal Indraji identifies Suvarṇasiktā with Sonrekhā.[3] The river originated from the Raivataka mountain.

SINDHU

Mehrauli Iron Pillar inscription[4] of king Candra mentions the seven mouths of the river Sindhu. Some of the scholars take the term *sindhoh sapta mukhāni* to mean 'seven tributaries of the river Indus', while the others take it for the 'seven streams of the river Indus (which are formed when the river Indus falls into the Arabian sea).' As the inscription mentions the country Balkh (Bāhlīka) beyond the seven mouths of the Indus, the seven mouths of the river cannot be otherwise than the seven tributaries of the Indus, which are well-known from the Vedic period.

ŚŪLANADĪ[5]

It is identical with the river Sur, which flows only about four miles east of Nagardhan in Nagpur district.

SUPRAYOGA[6]

It has been identified with modern Manneru, flowing in a north-easterly direction between Kandikuru and Ulavapadu in Nellore district.[7]

SUVARṆA-NADĪ[8]

It is identical with the river Śoṇa or Son, which rises from the Amarakantak hills and after a course of about forty miles in Chattisgarh, finally joins the Gaṅgā. The river Śoṇa has been identified with Sonos of Arrian or also with his Eranna-boas. The other *Sanskrit* name of the Son is Hiraṇyavāha or Hiraṇya-

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1. Junagadh Inscription of Skandagupta, CII, III, p. 60.
2. JBBRAS, NS, II, pp. 178-79.
3. *cf. Select Inscriptions*, p. 170.
4. CII, III, p. 141.
5. Nagardhan Plates of Svāmirāja, EI, XXVIII, p. 9.
6. Uruvupalli grant of Viṣṇūgopa, IA, V, 51, Malepadu Plates of Puṇyakumāra, EI, XI, p. 345.
7. EI, XXV, p. 48.
8. Arang Copper-plates of Bhīmasena II, EI, IX, pp. 342-44.

vāhin. There are numerous legends about it, one of the most picturesque assigning the origin of the Son and Narmadā to two tears dropped by Brahmā, one on either side of the Amarkantak range. Its waters possess great sanctity, the performance of *sandhyā* on its banks ensuing absolution and attainment of heaven even to the slayer of a Brahman.

SUVARṆASIKTĀ[1]

According to Dr. Bhagvanlal Indraji, Suvarṇasiktā is a small perennial stream now called Sonarekhā.

TAMASĀ[2]

The river Tamasā is modern Tamas or Tons of maps which rises in the old Mahiyur State, on the south of Nagaudh, and running through the north part of Rewah flows into the Gaṅgā about eighteen miles to the South-east of Allahabad.[3]

TĀPĪ[4]

It is known as Tāptī now-a-days, near Surat in Gujarat.

TOṬḶĀ

Kudalur grant[5] of the Gaṅga king, Mādhavavarman, refers to the river Toṭḷa as situated in the Marukara-*viṣaya*. The river is untraced so far.

UMĀ[6]

It is more or less certain that the Umā is none else than the Wunnā. The river formed the eastern boundary of the donated village Kothuraka, whose site seems to be occupied by Mangaon on the the right bank of Wunnā.

VARADĀ[7]

The river is identical with modern Wardhā, a tributary of the Godavari. Kālidāsa mentions the river Varadā as dividing the

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1. Junagadh Rock Inscription of Rudradāman, EI, VIII, v. 42.
2. Khoh grant of Sarvanātha, CII, III, p. 127.
3. CII, III, p. 127.
4. Nasik Cave Inscription of Uṣavadata, EI, VIII, p. 78.
5. MAR, 1930, p. 261.
6. Kothuraka grant of Pravarasena II, EI, XXVI, p. 160.
7. Aihole Inscription of Pulakeśin II, EI, VI, p. 5 ; Senakapat Inscription of Śivagupta Bālārjuna, EI, XXXI, p. 35.

country of Vidarbha.[1]

VĀṬANADĪ[2]

As suggested by Professor D.C. Sircar, the river Vāṭanadī is, most probably, identical with modern Baranai flowing west to east through the southern part of the Rajshahi district.[3] It may be noted here that Mr. Niradbandhu Sanyal proposed to identify it with a small stream Nagar, which is an off-take of the Karatoyā.[4]

VATSA-VĀHAKA

It is the name of a river on the South-western boundary of Devarakṣita-pāṭaka belonging to Nimba-kūpa-*sthalī*.[5]

VENNĀ[6]

The river Vennā may be identical with modern Krishna, which is mentioned as Kṛṣṇavenā in the Purāṇas.[7]

YAMUNĀ[8]

The river is mentioned also by the name Kālindī in Eran Stone inscription[9] of Budhagupta. The river is identical with modern Jumna or Yamunā, joining the Gaṅgā near Allahabad, the Triveṇī Saṁgama.

In the end, I would like to mention the names of the tanks and the lakes, described in the inscriptions. We find mention of a talk called Āmrilikā-*vāpi* situated in Bhallara village of the district of Hastavaprā-*haraṇī*[10]. The name of the tank probably means 'abounding in mangoes'. We come across a similar name Āmrilika-*vāhā*,[11] which possibly denotes a stream connected with the above mentioned tank. Another tank, Khaṇḍa-bhedaka, was situated near the river Vatsavāhaka in the

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1. Mālavikāgnimitra, ACT V.
2. Kalaikuri grant of Gupta year 120 and Sultanpur grant of the Gupta year 121, IHQ, XIX, p. 22 ; EI, XXXI, p. 65.
3. IHQ, XIX, p. 20.
4. EI, XXXI, p. 63.
5. Palitana Plates of Dharasena II, EI, XI, p. 83.
6. Hiresakuna grant of Mṛgeśavarman, EC, VIII, p. 2.
7. *cf.* Sircar D.C., *Studies in Geography*, p. 51, note.
8. Rithpur Plates of Bhavattavarman, EI, XIX, p. 103.
9. CII, III, p. 89.
10. Palitana Plates of Dhruvasena I, EI, XI, p. 211.
11. Jhar grant of Dharasena II, IA, XV, p. 188.

district of Nimbakūpa-*sthalī*.[1] The name Akṣa-*saraka*,[2] so often mentioned in the inscriptions of the Maitraka dynasty, gives indication of its connection with a *saraka*, i.e., a lake or a pond. All these references from the grants of the rulers of the Maitraka dynasty indicate that the territory of Saurāṣṭra was abounding in lakes and tanks and the lands donated very often happened to be in the vicinity of them.

Kuṇāla, Paruvi, Puṣkara and Sudarśana are the other important lakes mentioned in the inscriptions. Kuṇāla is represented by the Kolleru lake in the south of Pithapuram, between the rivers Godavari and Krishna.[3] The great lake of Paruvi was situated in the Paruvi-*viṣaya*, the headquarters of which is taken to have been at modern Parigi, seven miles north of Hindupur in the Anantapur district.[4] The place is still noted for its capacious tank. A great lake comparable to the holy lake of Puṣkara is mentioned in two Nandsa *Yūpa* inscriptions, as having on its bank the sacrificial pillars of holy trees against which bulls with full youthful vigour scratch their horns.[5] The Sudarśana lake, which existed in the vicinity of the Junagarh, had an embankment, which was constructed by the Provincial Governor, Puṣyagupta in the region of the Maurya ruler Candragupta. Some improvements in this lake were carried out in the region of Aśoka by his Governor, Tuṣāspha. Owing to the excessive rainfall during the region of Rudradāman in about 150 A.D., the embankment was rent as under by the greatly augmented speeds of the rivers, such as Suvarṇasikatā and Palāśinī, emerging out of the mountain, Ūrjayat.[6] Rudradāman got the embankment repaired and the renewed embankment was made so strong that it continued to be in working order for three centuries to come. The Junagarh inscription[7] of Skandagupta informs us that in 455-56 A.D., the lake again burst in consequence of excessive rains. The restoration of the breach, by renewing the embankment was effected under the orders of Cakrapālita after two months work in 456-57 A.D. The further history of the lake is not traceable.

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[1] Palitana Plates of Dhruvasena II, EI, XI, p. 83.

[2] Palitana Plates of Dhruvasena I, EI, XI, p. 211.

[3] Aihole Inscription of Pulakeśin II, EI, VI, p. 5.

[4] Penukonda Plates of Mādhava II, EI, XIV, p. 335.

[5] Nandsa Yūpa Inscriptions EI, XXVII, pp. 263, 265.

[6] Junagarh Rock Inscription of Rudradāman, EI, VIII, pp. 36 ff.

[7] CII, III, p. 60.

CONCLUSION

The preceding pages leave an impression that, apart from literary sources, epigraphic records are the richest and the most authentic source of ancient Indian historical geography. The inscriptions tell us about thousands of districts, smaller divisions, cities, towns and villages, and even mountains, rivers and lakes-many of which would, otherwise, have been, altogether, unknown. The epigraphs are of great help to us in the identification of different geographical units known to us from literature. This corroboration is of immense importance, as it enables us to determine the precise location of a particular place. This also gives an idea of the vast extent of this country called Jambudvīpa from Kamboja to Kāmarūpa and from Kashmir to Tāmraparṇī. Inscriptions put forth before us the names of the capitals and *skandhāvāras* of different kings. Certain places, again, famous for their mineral contents and agricultural products, *flora and fauna*, and such other valuable resources are known from them. In fine, matters connected to the ancient political and cultural geography in all their aspects are brought to light by the epigraphical literature.

Inscriptions belonging to later periods are richer still and, therefore, require further exploration in the hands of scholars. As Professor V. S. Agarwala has so pertinently remarked, 'A complete concordance of all the geographical names with details about them on the basis of the thousands of published inscriptions from all over India would constitute the eternal bed-rock of ancient Indian geography'.[1] It is with a view to partially fulfilling the above idea that the present study has been made.

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1. IHQ, XXVIII, p. 212.

APPENDIX

Place-names ending in alike terms :

-*grāma*, or *gāma*

Amala-pautika-*grāma*
Amba-*grāma*
Astihoṇa-rāma-*grāma*
Badari-*grāma*
Bhramarakalya-*grāma*
Caṇḍa-*grāma*
Cūṭikā-*grāma*
Daṅguṇa-*grāma*
Ḍhambhika-*grāma*
Ḍombhi-*grāma*
Ḍoṅgā-*grāma*
Girigaḍa-*grāma*
Gova-*grāma*
Gṛdhra-*grāma*
Gula-*grāma*
Kadambagiri-*grāma*
Kakubha-*grāma*
Kaṁḍaḍi-*grāma*
Kānaka-*grāma*
Kāpāsi-*gāma*
Karṇasoma-*grāma*
Keselaka-*grāma*
Ketaṭṭa-*grāma*
Kheṭa-*grāma*
Koḍiki-*grāma*
Kuṭṭura-*grāma*
Lummini-*gāma*
Mahā-*grāma*
Maṇḍuka-*grāma*
Maṇḍuki-*grāma*
Mani-*grāma*
Mitra-*grāma*
Nandī-*grāma*
Naracaḍu-*grāma*
Nava-*grāma*
Nava-*grāma*
Nīli-*grāma*
Oṁgoḍu-*grāma*
Paṁṇa-*gāma*
Pāpāda-*grāma*
Paṭṭura-*grāma*
Penukaparru-*grāma*
Śīrṣa-*grāma*
Śivapuraka-*grāma*
Sūlisa-*grāma*
Suvarṇakīya-*grāma*
Usa-*gāma*
Vajra-*grāma*
Vāruṇikā-*grāma*
Vaṭa-*grāma*
Vāyi-*grāma*
Vedhyakūpika-*grāma*
Venuwa-*grāma*

-*pallī* or -*pallikā*

Asila-*pallikā*
Avañca-*pālli*
Bhāga-*pallikā*
Chanda-*pallikā*
Ciñca-*pallī*
Devabhadri-*pallikā*
Gudda-*pallī*
Hastika-*pallikā*
Jaiṇṇa-*pallī*
Kācāp-*pallī*

Kācara-*pallikā*
Lekha-*pallikā*
Malkāvu-*pallī*
Māna-*pallī*
Pāṇḍaraṅga-*pallī*
Pāśāntika-*pallī*
Phujāka-*pallī*
Purohita-*pallikā*
Rāja-*pāllī*
Suvarṇāra-*pallī*
Uruvu-*pallī*
Vandita-*pallī*
Vaṭa-*pallikā*
Vel-*pallī*
Videnūra-*pallikā*
Viśva-*pallī*
Vyāghra-*pallikā*

-agrahāra

Agastikā-*grahāra*
Ambilā-*grahāra*
Andorakā-*grahāra*
Aṇopalyā-*grahāra*
Ardhakārakā-*grahāra*
Ayānakā-*grahāra*
Baraṅgā-*grahāra*
Bṛhat-poṣṭhā-*grahāra*
Godhagrāmā-*grahāra*
Guṇaikā-*grahāra*
Homvakā-*grahāra*
Kamalībhūhakā-*grahāra*
Kapistha-vāṭakā-*grahāra*
Khaṭāpurāṇā-*grahāra*
Koḍḍavirā-*grahāra*
Korparikā-*grahāra*
Kurvakā-*grahāra*
Maruṭurā-*grahāra*
Mayūraśalmalā-*grahāra*
Ningoṇḍi-*agrahāra*
Puloburu-*agrahāra*
Rākaluvā-*grahāra*
Udumbarā-*grahāra*
Vardhamānā-*grahāra*
Vaṭavallavakā-*grahāra*

-pada, *-padra*, or, *-padraka*

Ākāsa-*padra*
Bhaṭṭaka-*padra*
Cikhala-*padra*
Ḍambhara-*padraka*
Droṇa-*padraka*
Jotī-*padraka*
Kumbhāra-*padraka*
Kuntūra-*padraka*
Kuthuka-*pada*
Muhākumbhāra-*padraka*
Nirguṇḍi-*padraka*
Rohiṇi-*pada*
Sāmāli-*pada*
Sirisa-*pada*
Śivaka-*padraka*
Sohjāna-*padraka*
Tākāra-*pada*
Tiriḍa-*pada*
Ucca-*padraka*
Uḍra-*padraka*
Vela-*padra*
Vela-*padraka*
Vaṭa-*padra*
Vaṭa-*padraka*

-vāḍa, *-vāṭa*, or *-vāṭaka*

Aca-*vāḍa*
Ākhasa-*vāḍa*
Añjana-*vāṭaka*
Bahir-*vāṭaka*
Bhaṭṭi-*vāṭa*
Bonthika-*vāṭaka*
Brāhmaṇa-*vāṭaka*
Candana-*vāṭaka*
Daksiṇa-Valmīka-Tala-*vāṭaka*

Deya-*vāṭa*
Goppara-*vāṭaka*
Go-*vāṭaka*
Kiśorā-*vāṭaka*
Kolika-*vāṭaka*
Koniyānām-*vāṭaka*
Kuṇḍī-*vāṭaka*
Madhu-*vāṭaka*
Mayinda-*vāṭaka*
Nirvṛta-*vāṭaka*
Pavarajja-*vāṭaka*
Peru-*vāṭaka*
Pīṁḍitakā-*vaḍa*
Prastara-*vāṭaka*
Śālmali-*vāṭaka*
Śamīpadra-*vāṭaka*
Śaṅkara-*vāṭaka*
Toṭa-*vāṭaka*
Vaiśya-*vāṭaka*
Vaṁśa-*vāṭaka*
Vasunta-*vāṭaka*
Vaṭa-*vāṭaka*
Viśākhārya-*vāṭaka*

-*kheṭa*, or -*kheṭaka*

Asi-*kheṭaka*
Aśvattha-*kheṭaka*
Ghūi-*kheṭaka*
Kinihi-*kheṭaka*
Malla-*kheṭaka*
Pāmāsa-*kheṭaka*
Puru-*kheṭaka*
Tivere-*kheṭa*
Varadā-*kheṭa*
Vīta-*kheṭa*
Vṛṣabhiṇi-*kheṭa*

-*pāṭaka*

Aṭavi-*pāṭaka*
Bhabbāla-*pāṭaka*
Ḍamari-*pāṭaka*
Devārakṣita-*pāṭaka*
Khadira-*pāṭṭaka*
Śrīyaṁ-*pāṭaka*
Svacchanda-*pāṭaka*

-*vallī*

Golla-*vallī*
Miduṇḍa-*vallī*
Poṣa-*vallī*

-*vāṭikā*

Dvāra-*vāṭikā*
Nārāyaṇa-*vāṭikā*
Uṇḍika-*vāṭikā*

-*kaṭa*

Bibikānadī-*kaṭa*
Gargarā-*kaṭa*
Medalā-chi-*kaṭa*
Morajahā-*kaṭa*
Morasihi-*kaṭa*
Morayahi-*kaṭe*
Para-*kaṭa*
Vaṁśa-*kaṭa*
Viroha-*kaṭa*

-*gartā* or *gartikā*

Āmra-*gartā*
Āmra-*gartikā*
Gavāyana-*gartikā*
Korpara-*gartā*
Vālu-*gartā*
Vettara-*gartā*

-*tīrthā* or *titha*

Alanda-*tīrtha*

Jukūr-*tīrtha*
Kadamba-*tīrtha*
Koṭi-*tīrtha*
Rāma-*tīrtha*
Tamba-*tīrtha*
Tiṣyāśrama-*tīrtha*
Uṣabha-*titha*
Vaṁka-*tīrtha*

-patha

Avrisara-*patha*
Darbha-*patha*
Kācu-*patha*

-putra,-putraka

Candra-*putraka*
Dandura-*putra*
Kaṭa-*putaka*
Naṭṭaka-*putra*
Rakṣasara-*putra*
Vīra-*putra*

-vana
Devapara-*vana*
Hattara-*vana*
Madhu-*vana*
Pusaka-*vana*
Saumya-*vana*
Tāpasaśrama-*vana*

-coraka
Gopendra-*coraka*
Vyāghra-*coraka*

-ceruve
Kaṁburān-*ceruvu*
Kaṭṭu-*ceruvu*
Tāmara-*ceruve*

-viraka

Sidivi-*viraka*
Trimandara-*viraka*

-giri

Cuḍaphala-*giri*
Mora-*giri*
Nandi-*giri*
Suvaṁṇa-*giri*
Vela-*giri*

-pavata, *-parvata*

Chadaka-*pavata*
Śrī-*parvata*
Syandaka-*parvata*

-hāli, -gohāli

Proli-*hāli*
Saṁ-*gohāli*
Śri-*gohāli*
Vaṭa-*gohāli*

-vāsaka

Īśvara-*vāsaka*
Tilakeśvara-*vāsaka*

-kṣetra

Ghanṭākarṇa-*kṣetra*
Vāstuka-*kṣetra*

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Abbreviations—*co.*=country, *p.*=people, *d.*=division, *c.*=city, *v.*=village, *m.*=mountain, *r.*=river, *pl.*=copper-plate, inscription, *pil.*= pillar, *st.*=stone.

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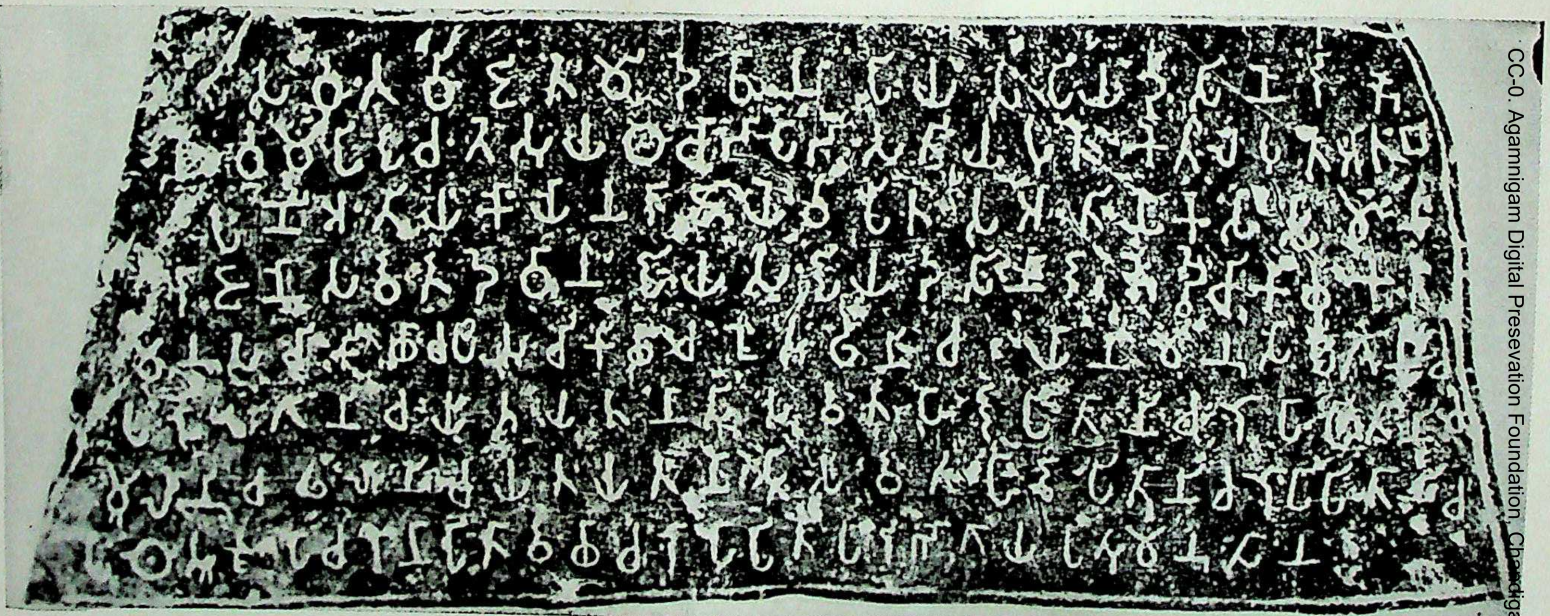

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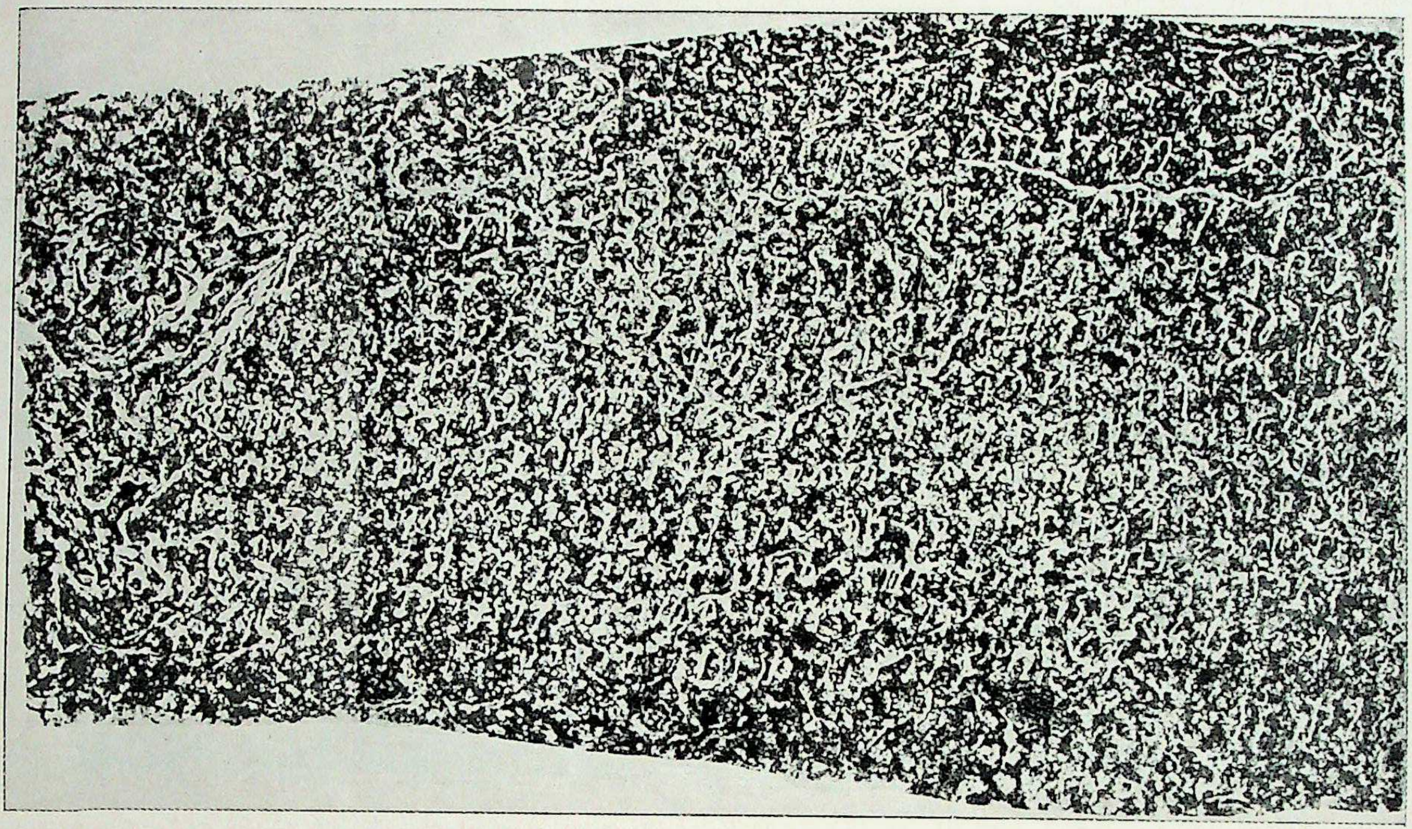

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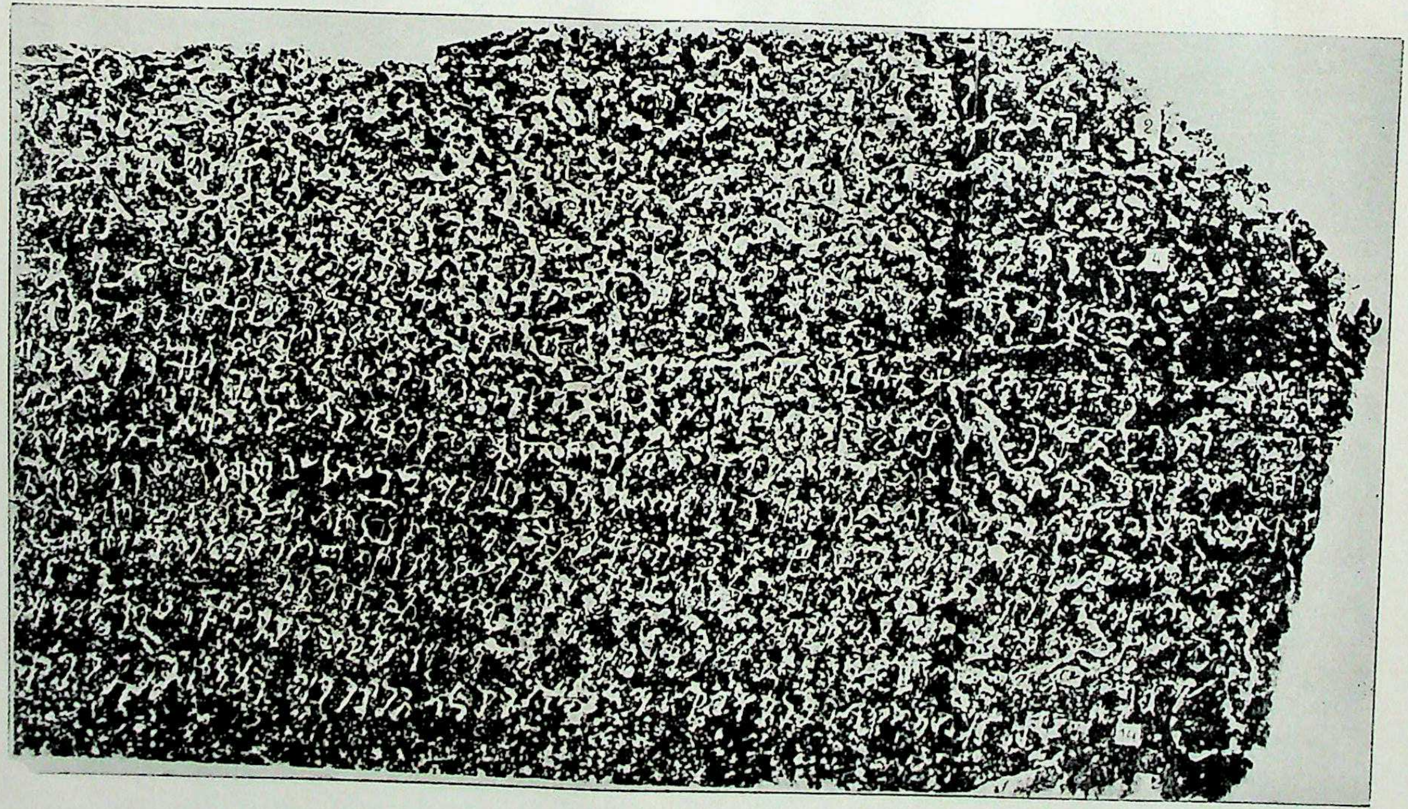

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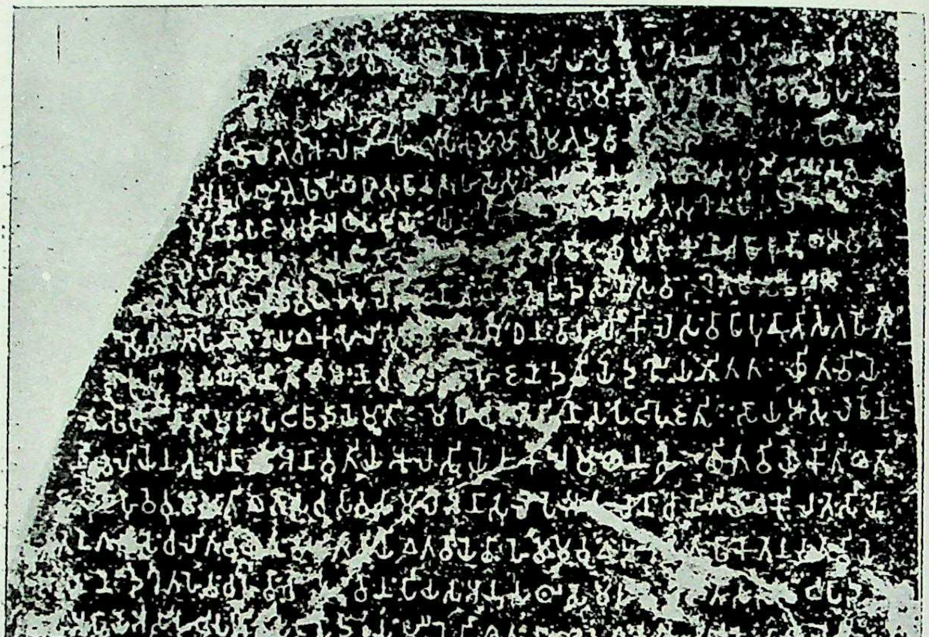
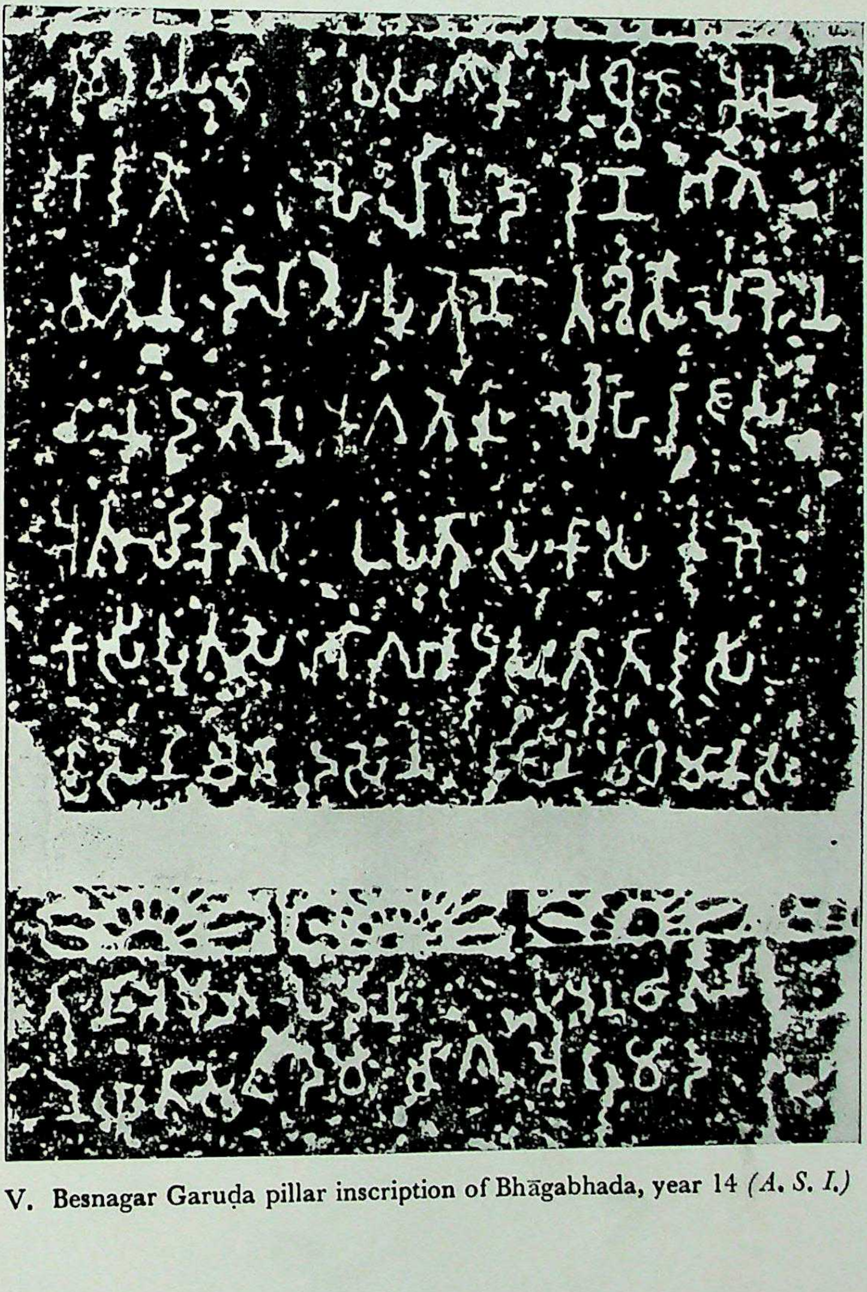


IV. First Separate rock-edict of Aśoka, Dhauli version, *(A. S. I.)*



V. Besnagar Garuḍa pillar inscription of Bhāgabhada, year 14 *(A. S. I.)*

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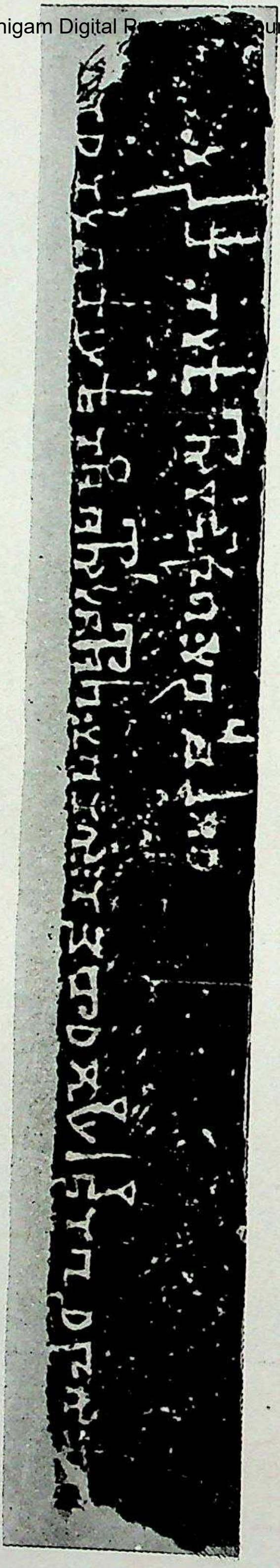
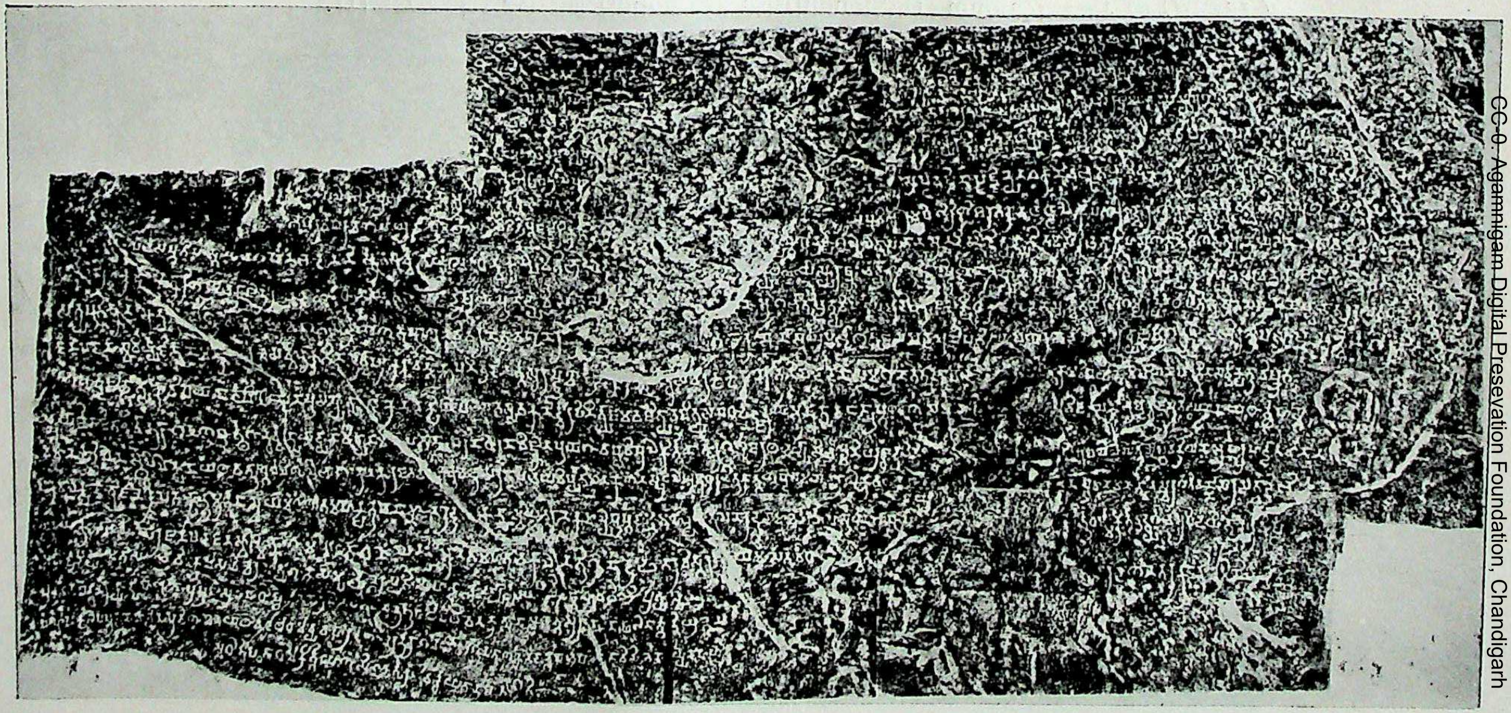
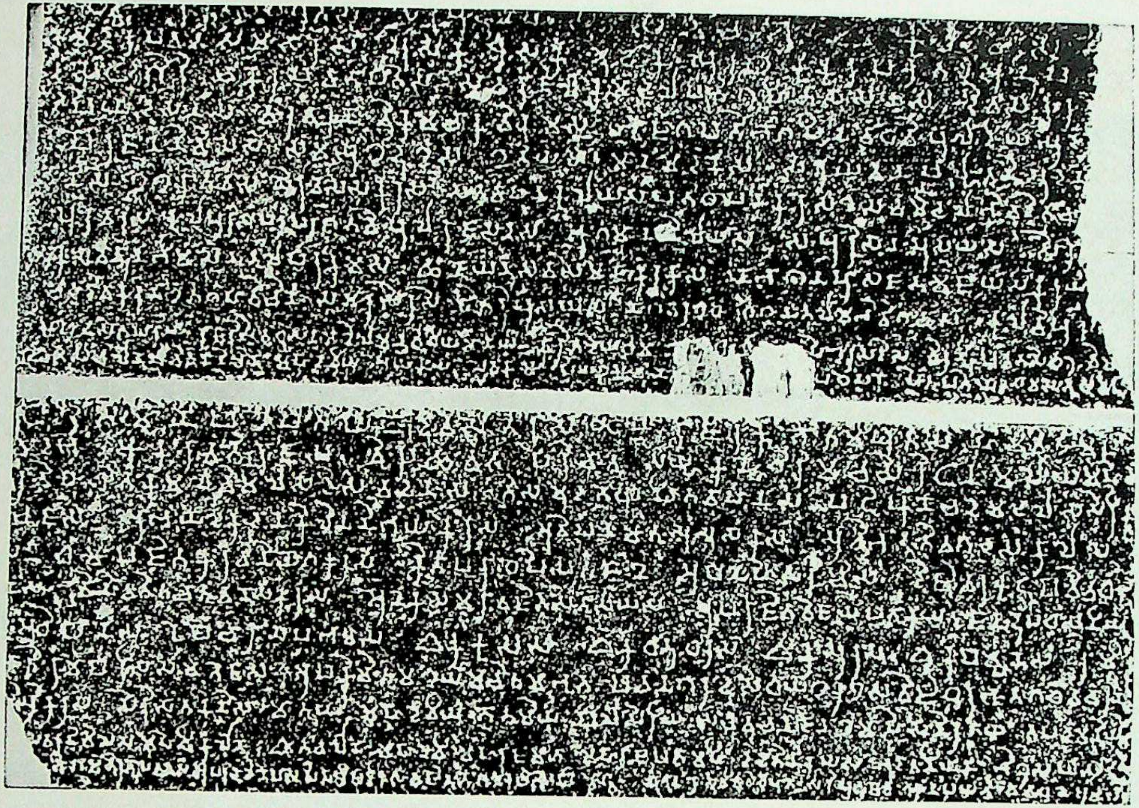


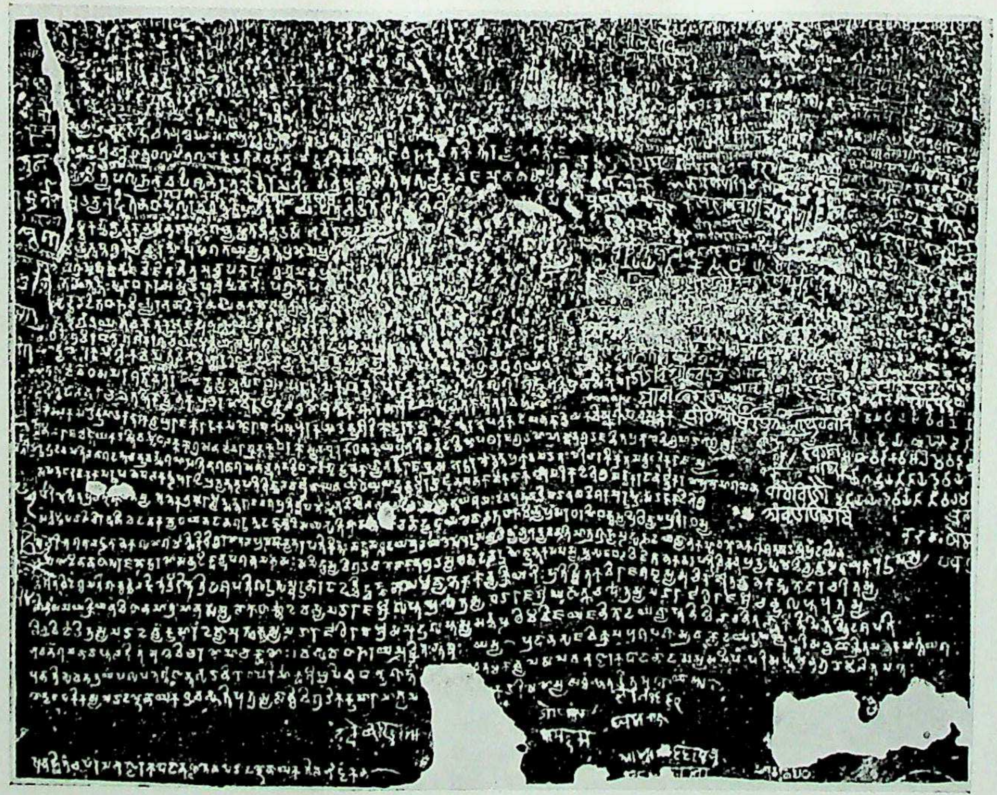
VI. Ayodhya Stone inscription of Dhanadeva *(A. S. I.)*



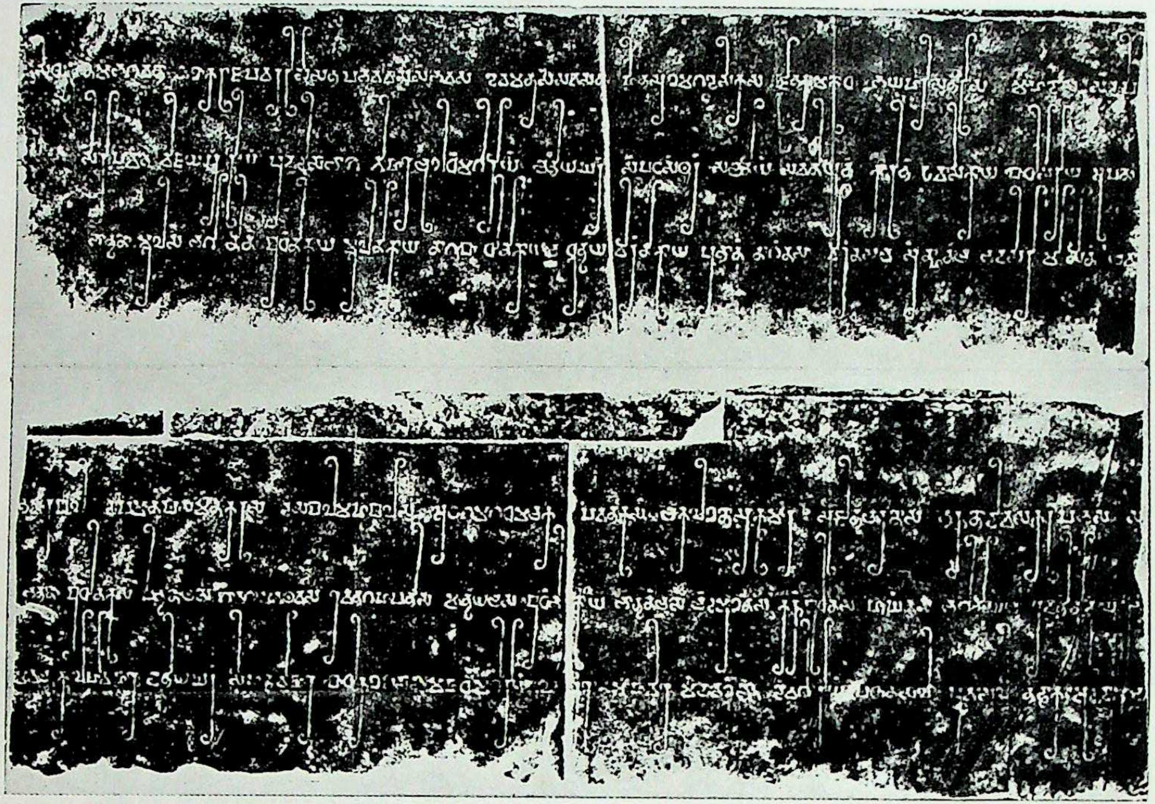
VII. Junagarh Stone inscription of Rudradāman, year 72 *(A. S. I.)*



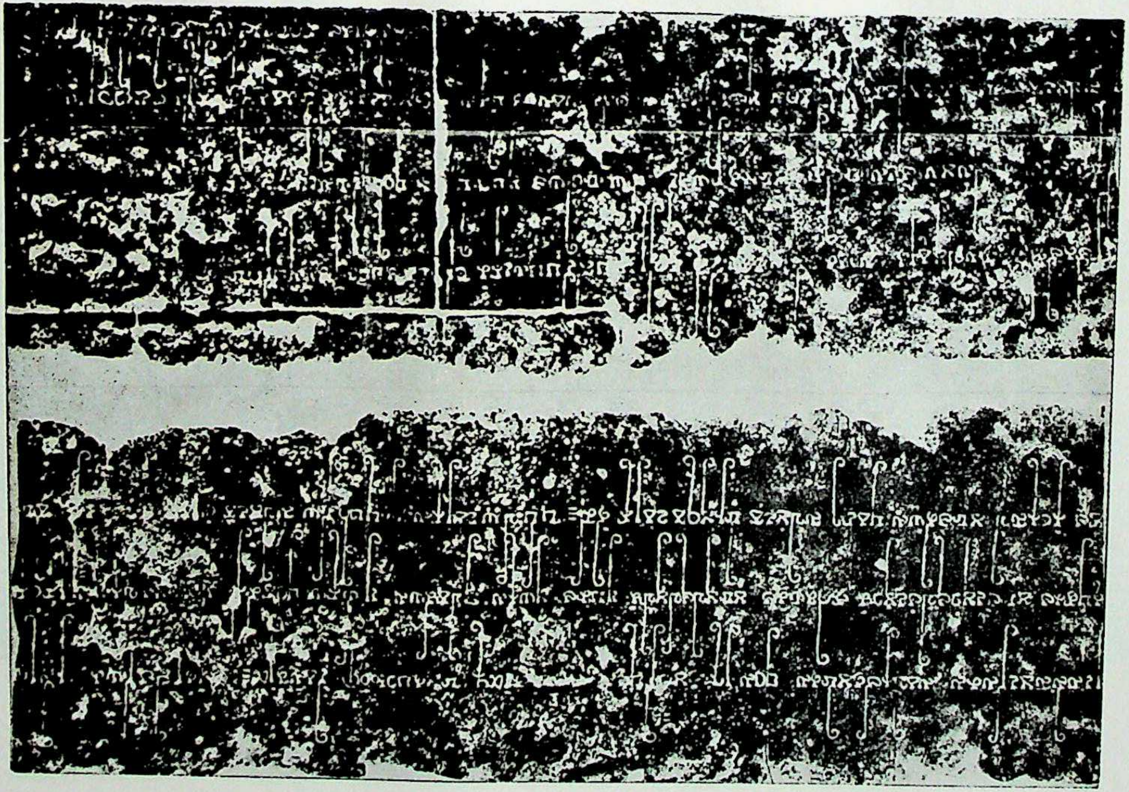
VIII. Nasik Cave inscription of Vāsiṣṭhiputa Siri Pulumāyi, year 19 *(A.S.I.)*



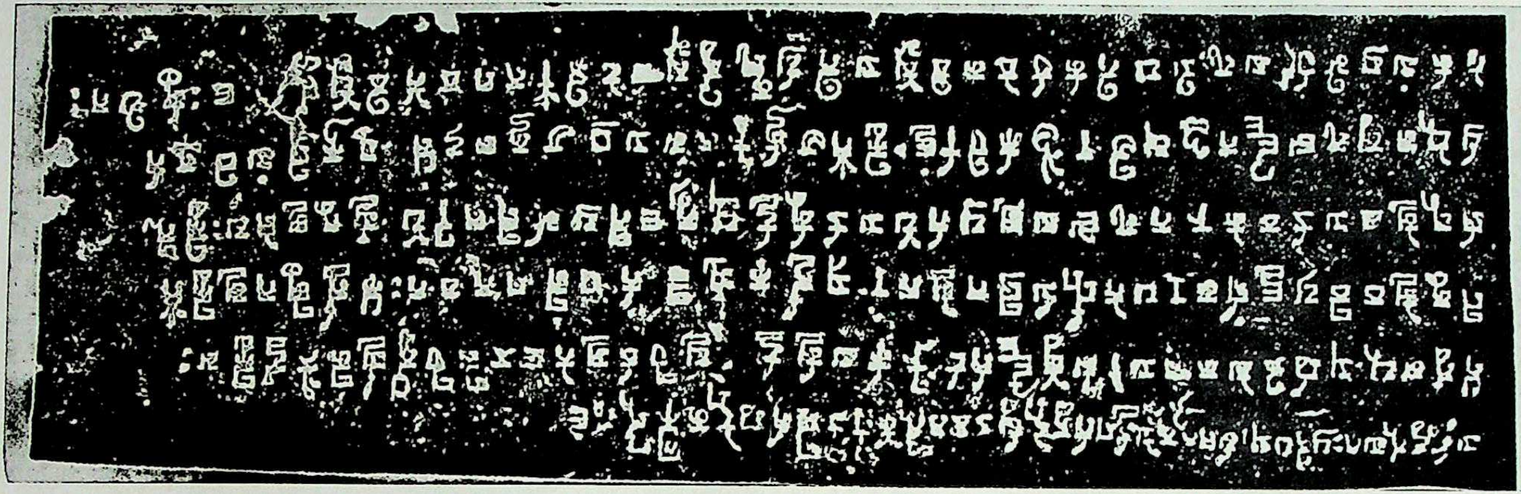
IX. Allahabad Stone pillar inscription of Samudragupta, *(A.S.I.)*



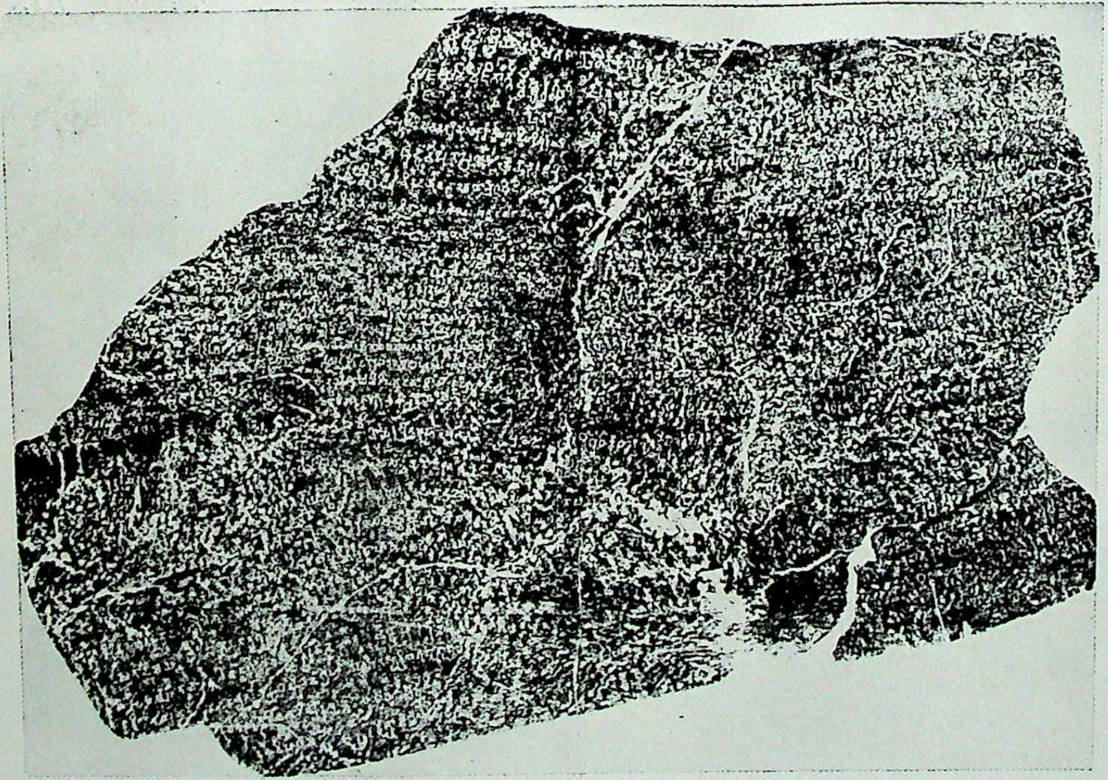
X. Nāgārjunakoṇḍa Inscription of Virapurisadatta, year 14-Section 1 & 2 *(A. S. I.)*



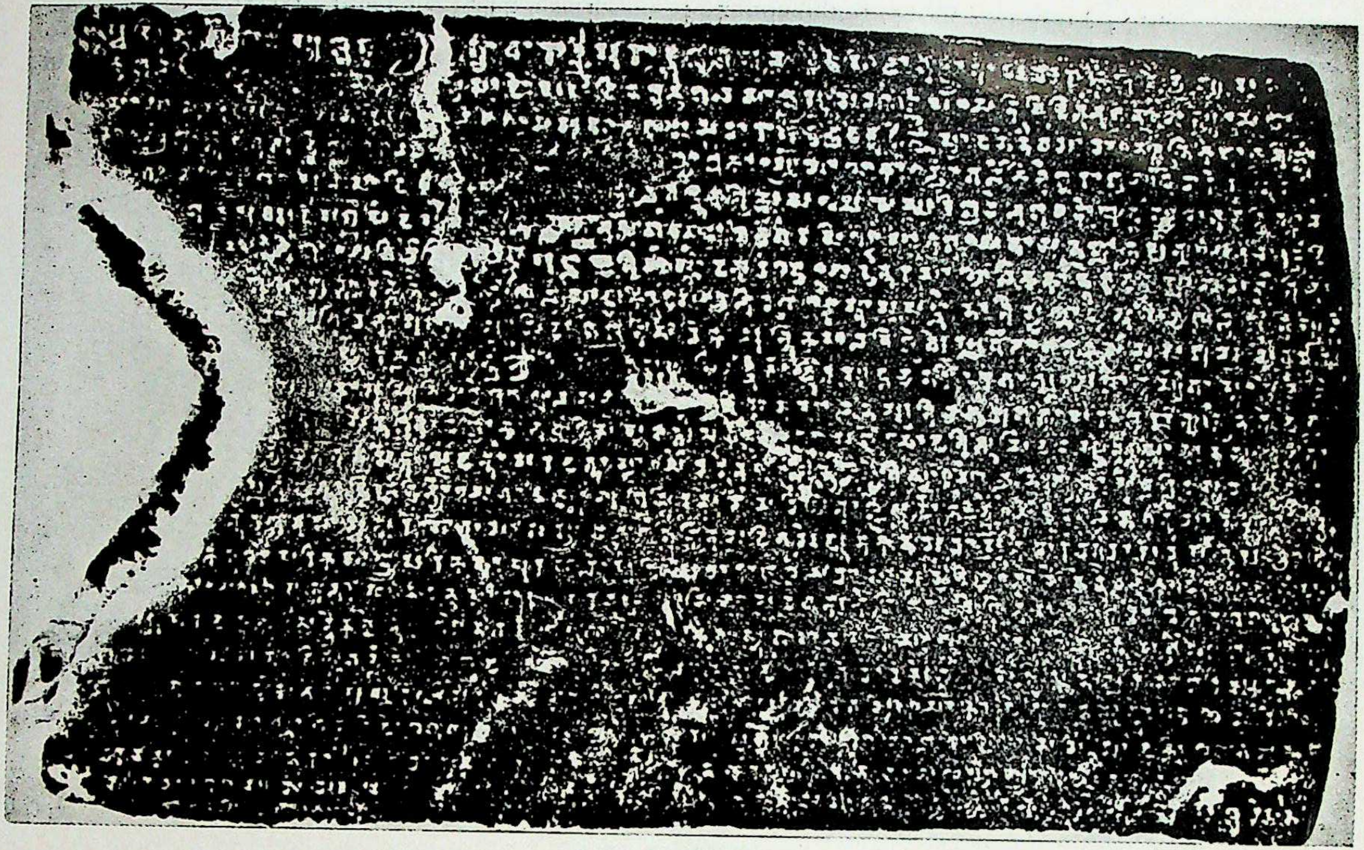
XI. Nāgārjunakoṇḍa Inscription of Virapurisadatta, year 14-Section 3 & 4 *(A.S. I.)*



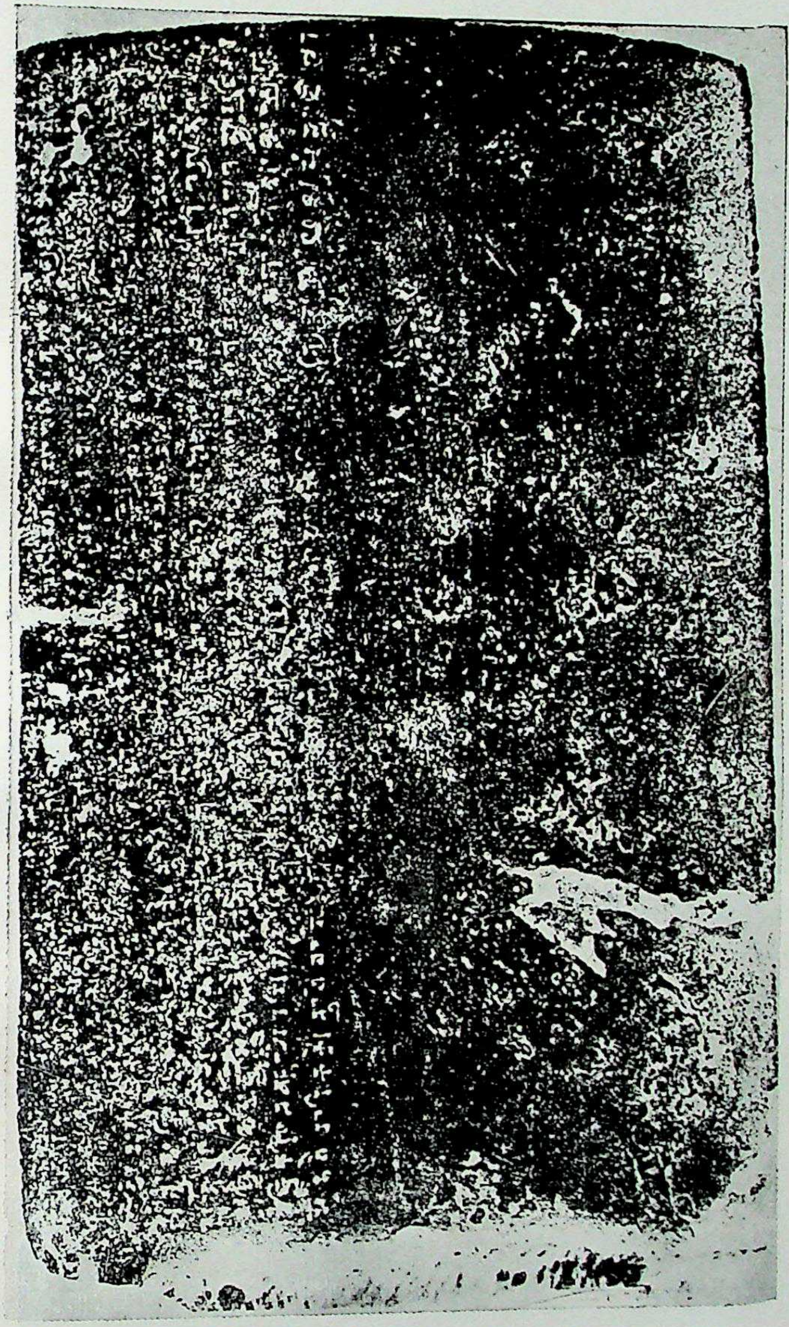
XII. Mehrauli Iron pillar inscription of Candra *(A.S.I.)*



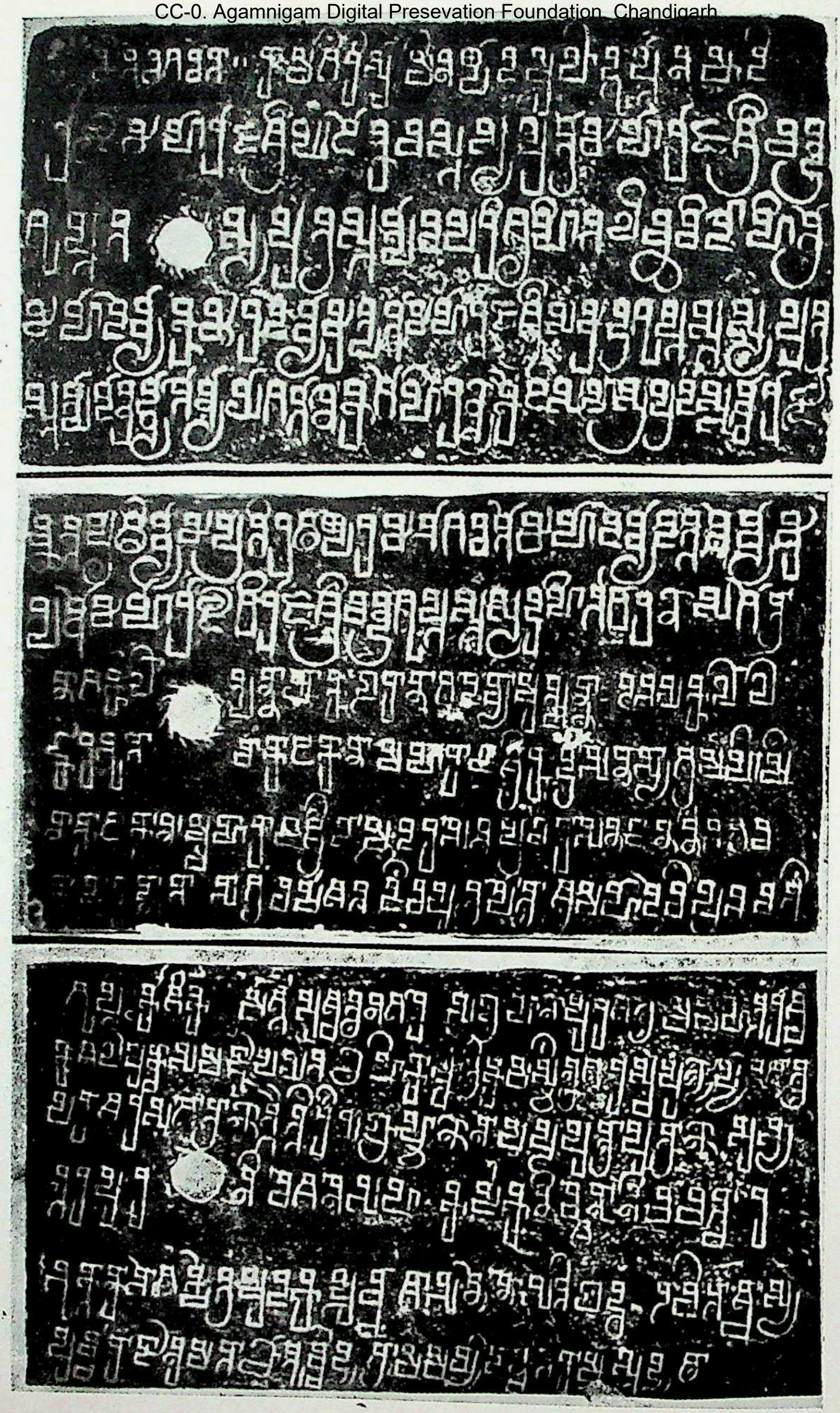
XIII, Junagarh Rock inscription of Skandagupta, Gupta year 136 (*A.S.I.*



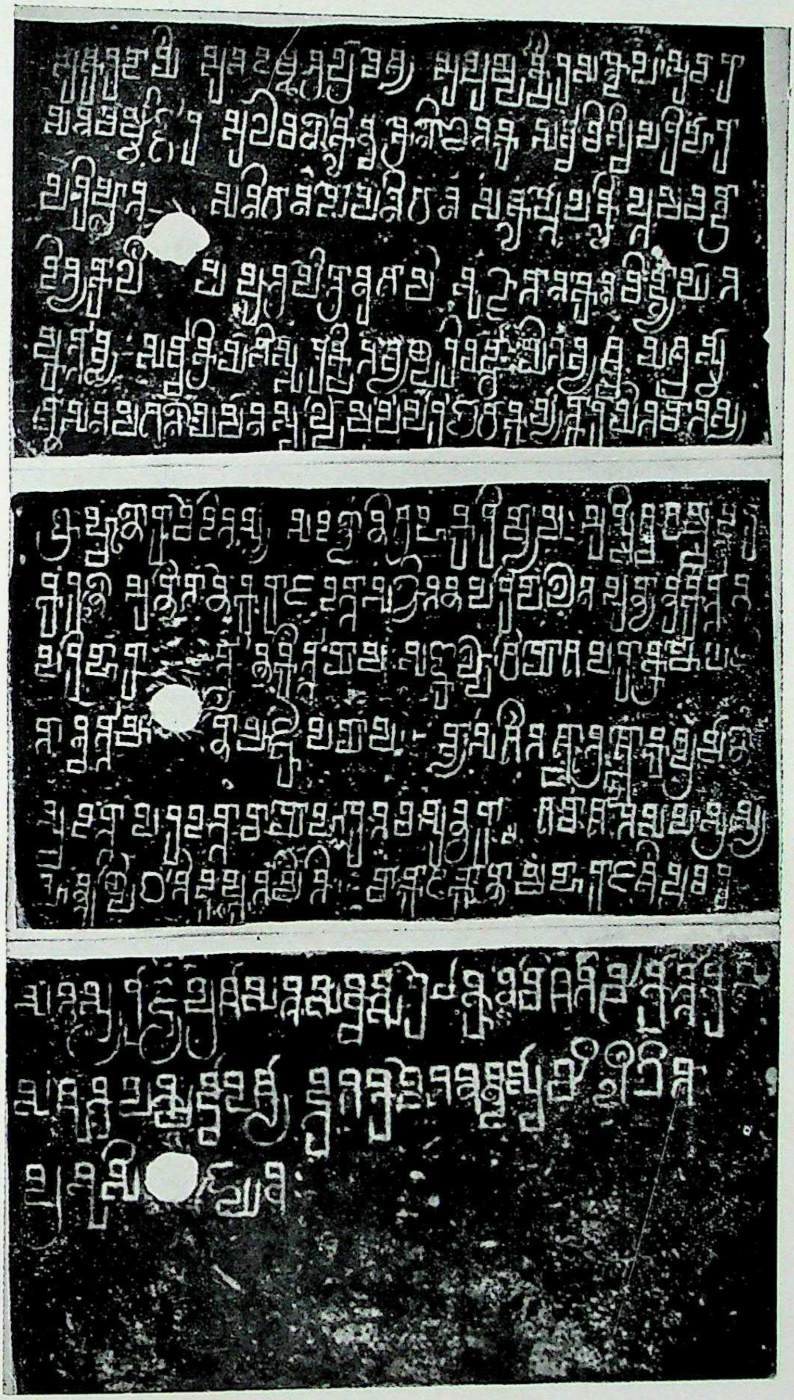
XIV. Gunaighar Copper-plate inscription of Vainyagupta, Gupta year 188 *(A .S. I.)*



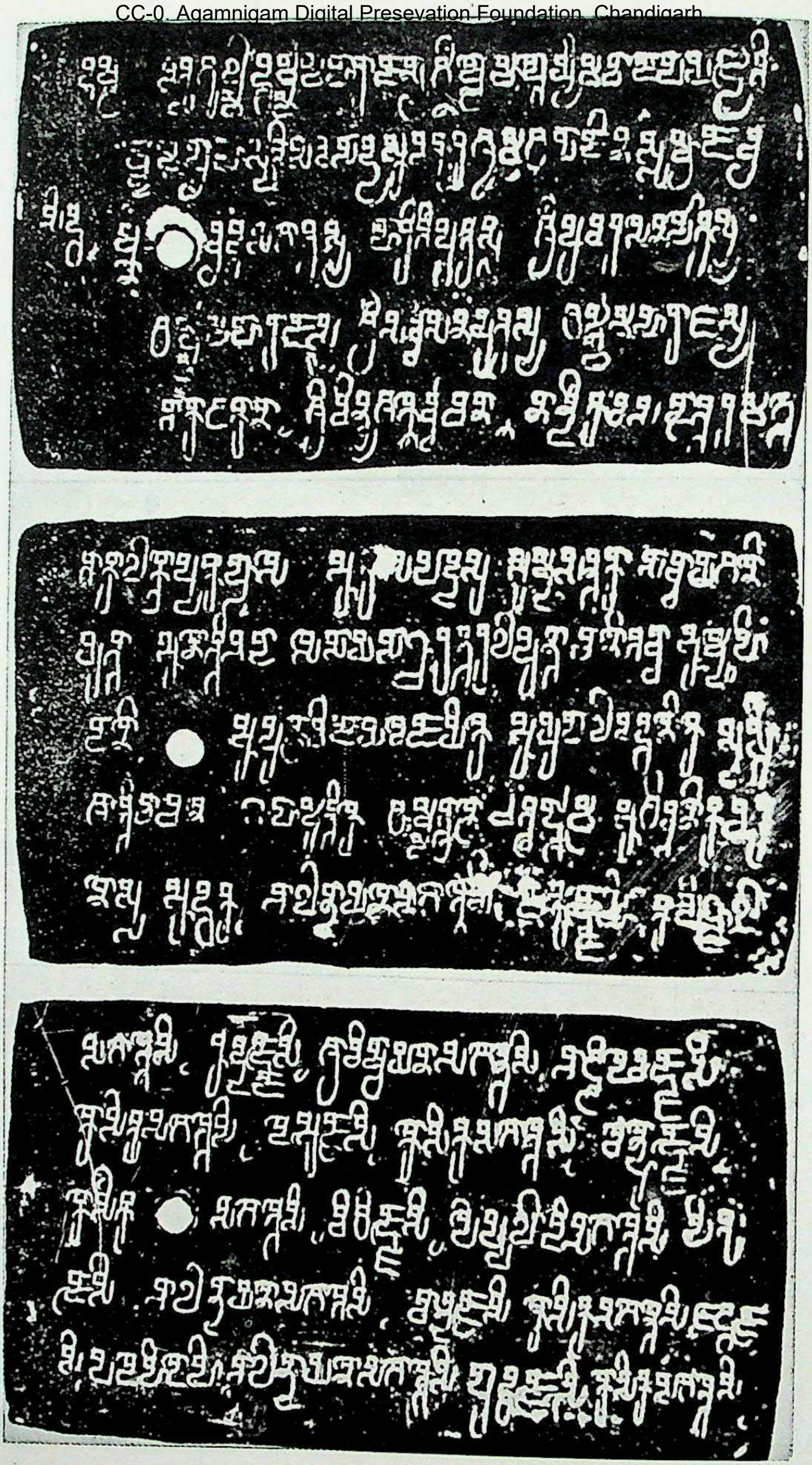
XV. Gunaighar Copper-plate inscription of Vainyagupta, Gupta year 188 (*A. S. I.*)



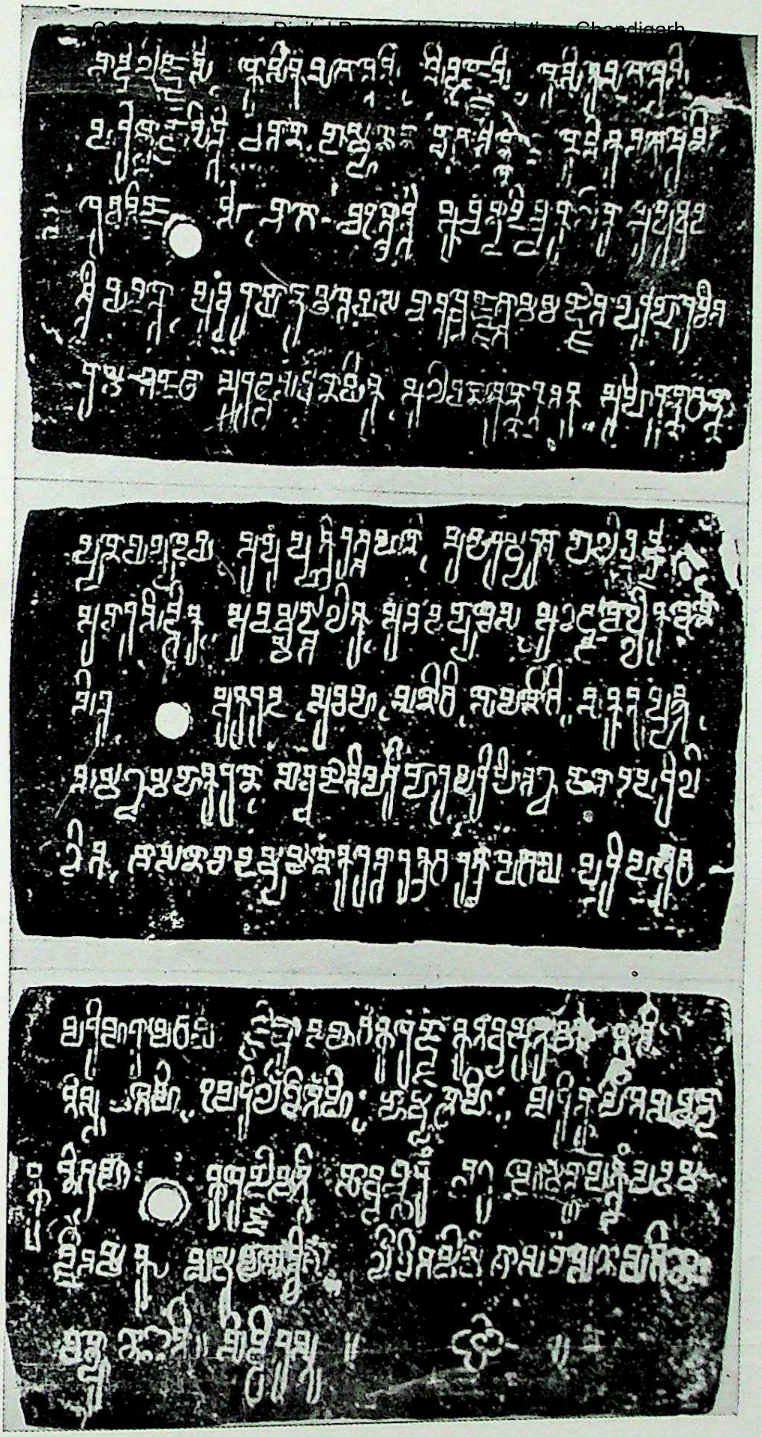
XVI. Rithapur Copper-plate inscription of Prabhāvatīguptā *(A.S.I.)*



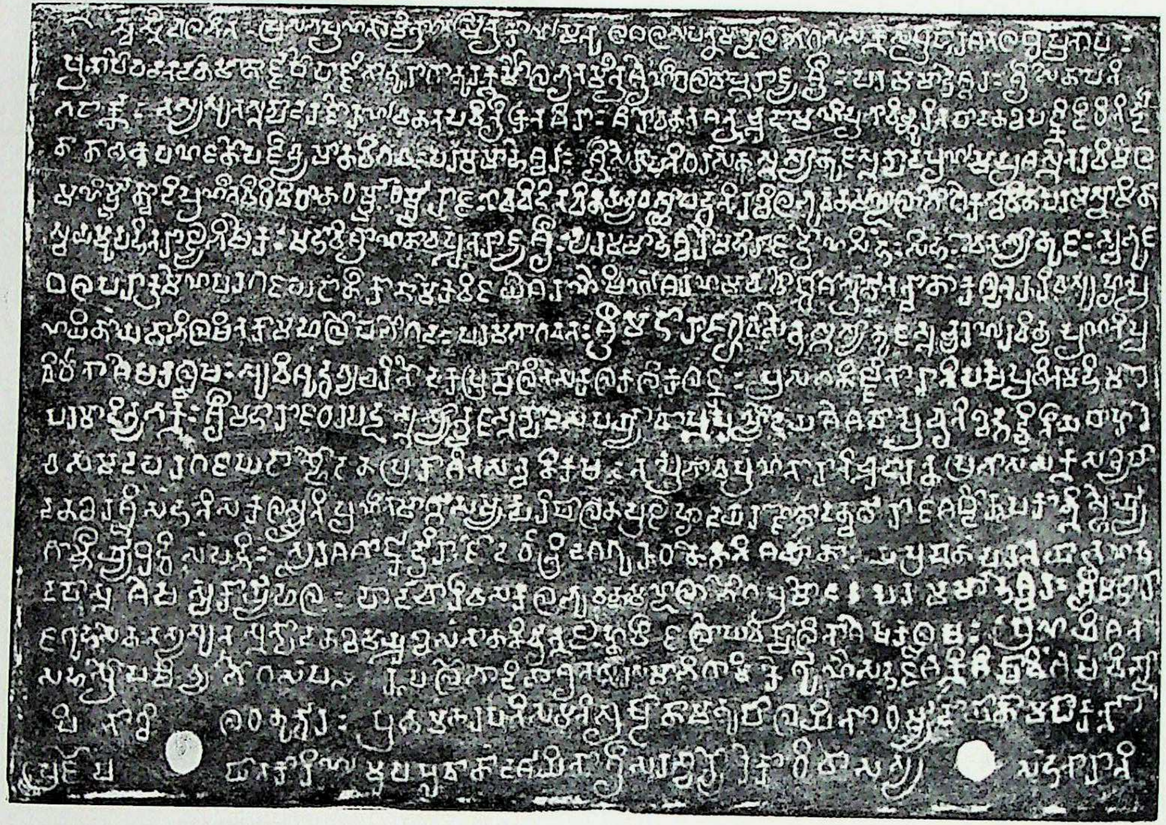
XVII. Ritahpur Copper-plate inscription of Prabhāvatīguptā *(A S.I.)*



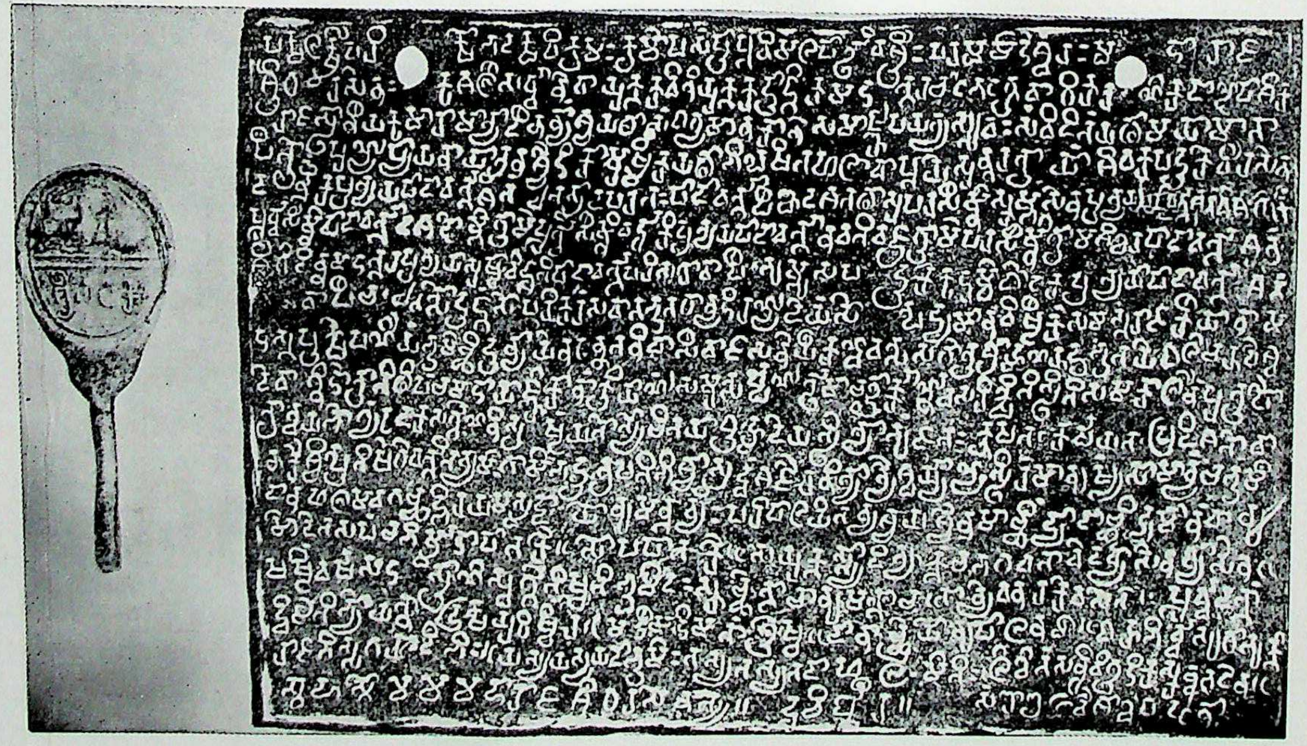
XVIII. Bashim Copper-plate inscription of Vindhyaśakti II, year 37 (*A. S. I.*)



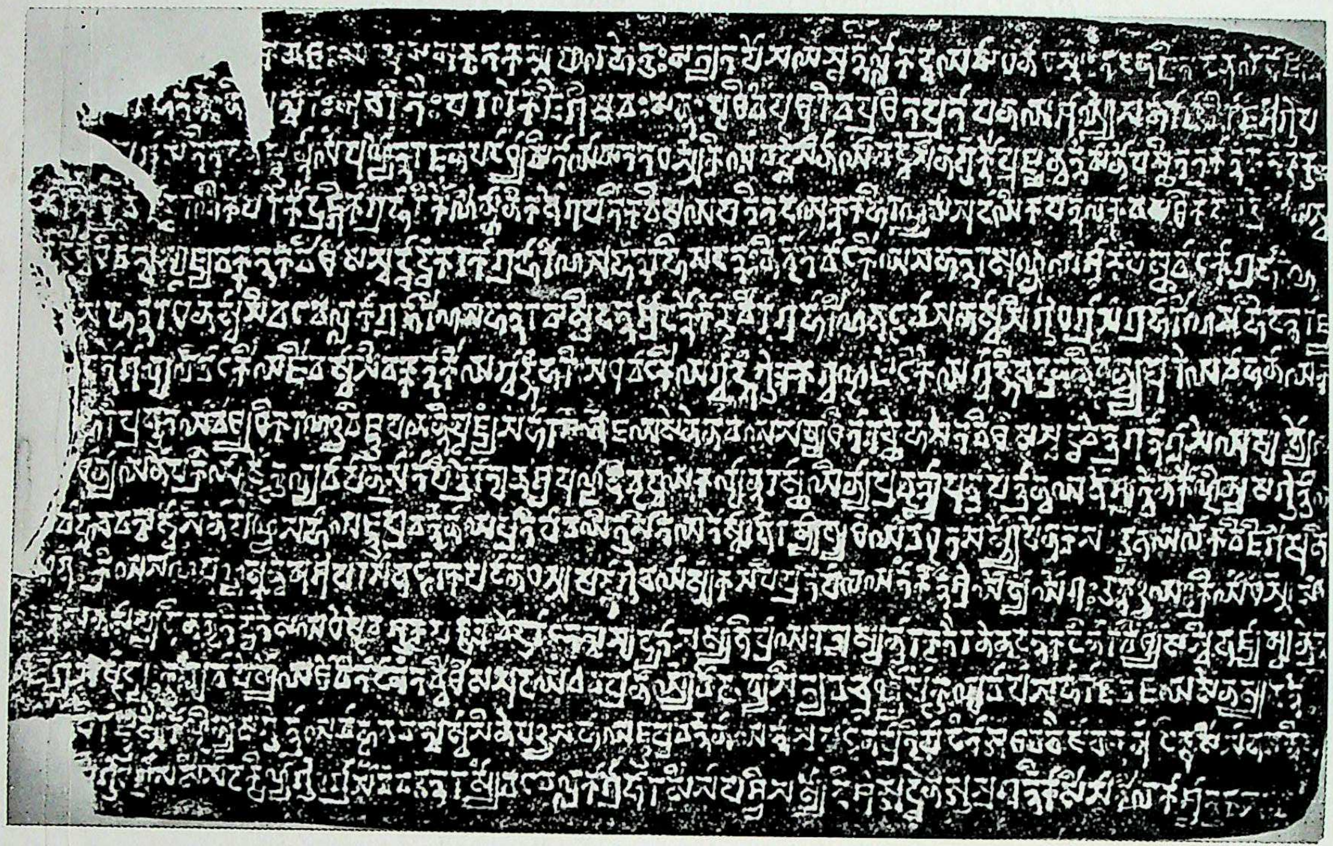
XIX. Bashim Copper-plate inscription of Vindhyaśakti II, year 37 *(A. S. I.)*



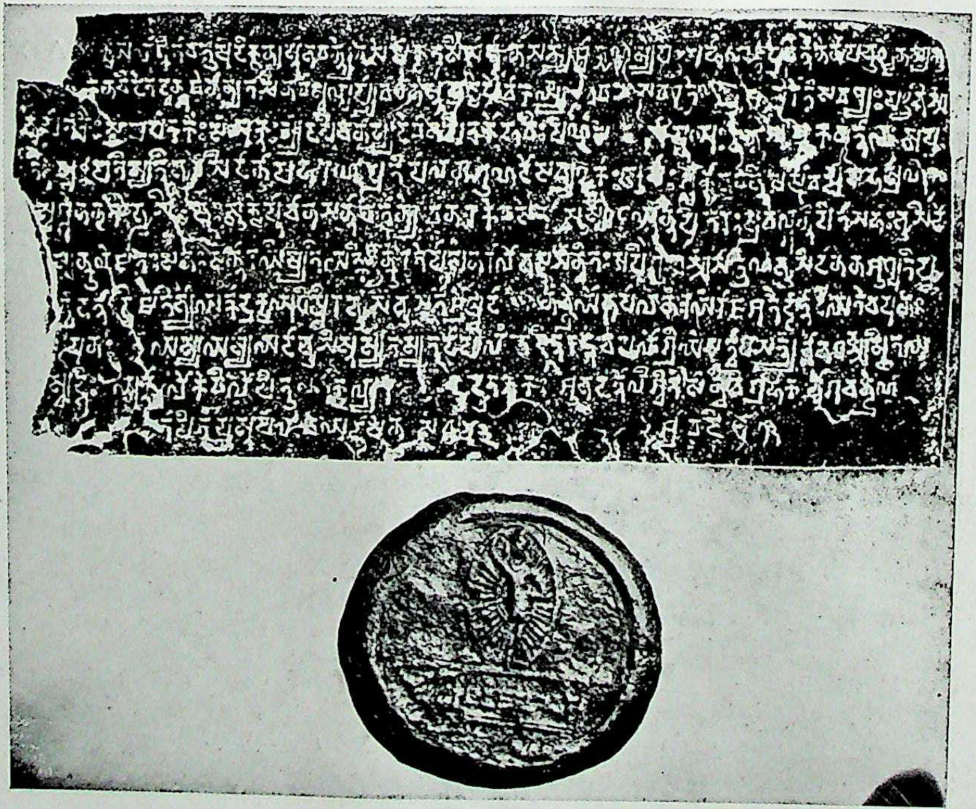
XX. Maliya Copper-plate grant of Dharasena *(A.S.I.)*



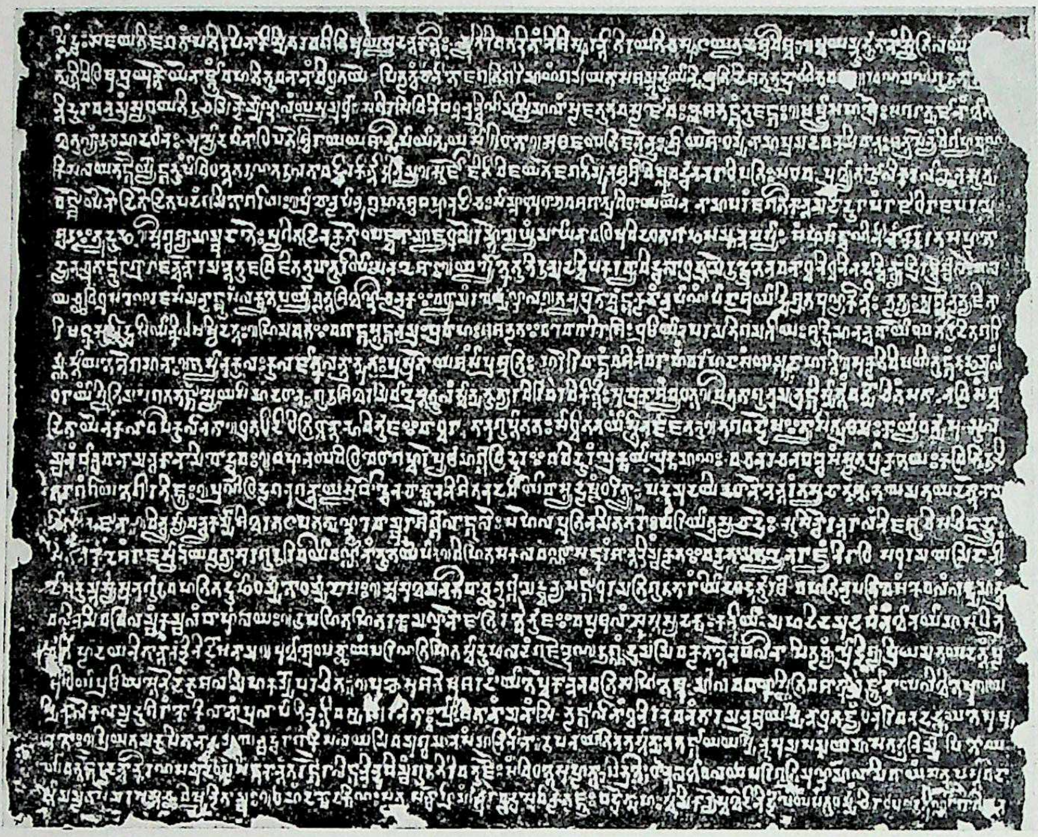
XXI. Maliya Copper-plate grant of Dharasena *(A.S.I.)*



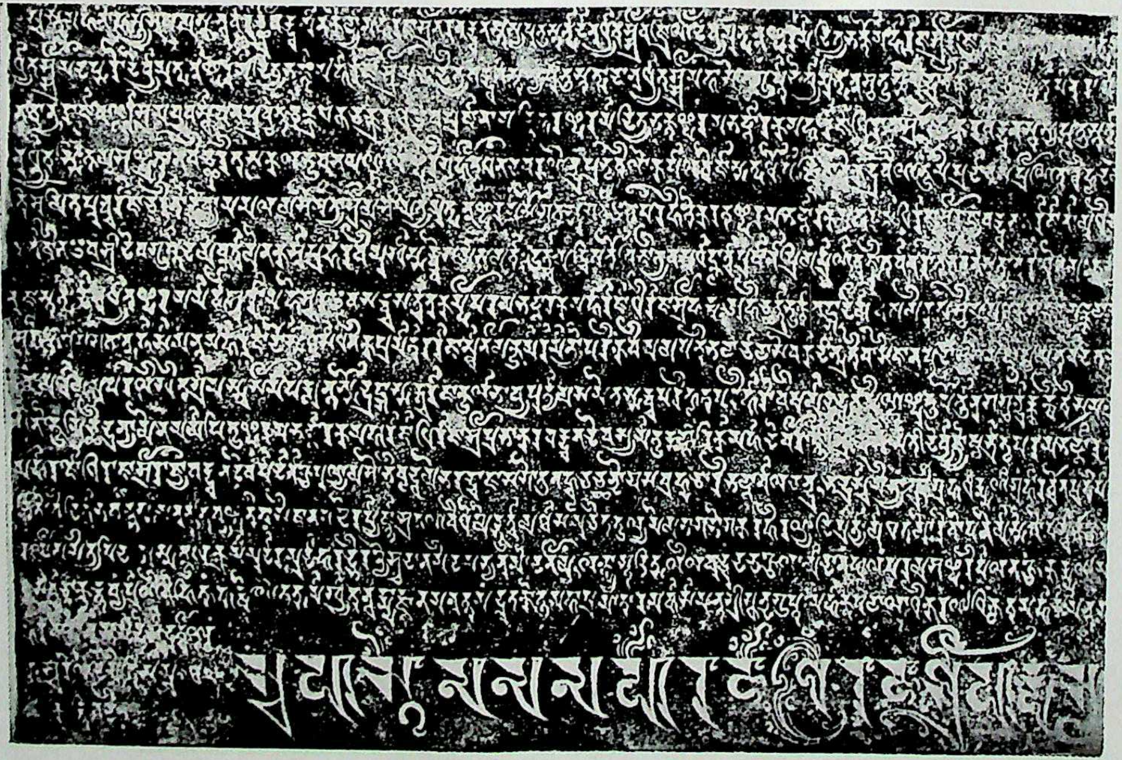
XXII. Mallasarul Copper-plate of Vijayasena *(A.S.I.)*



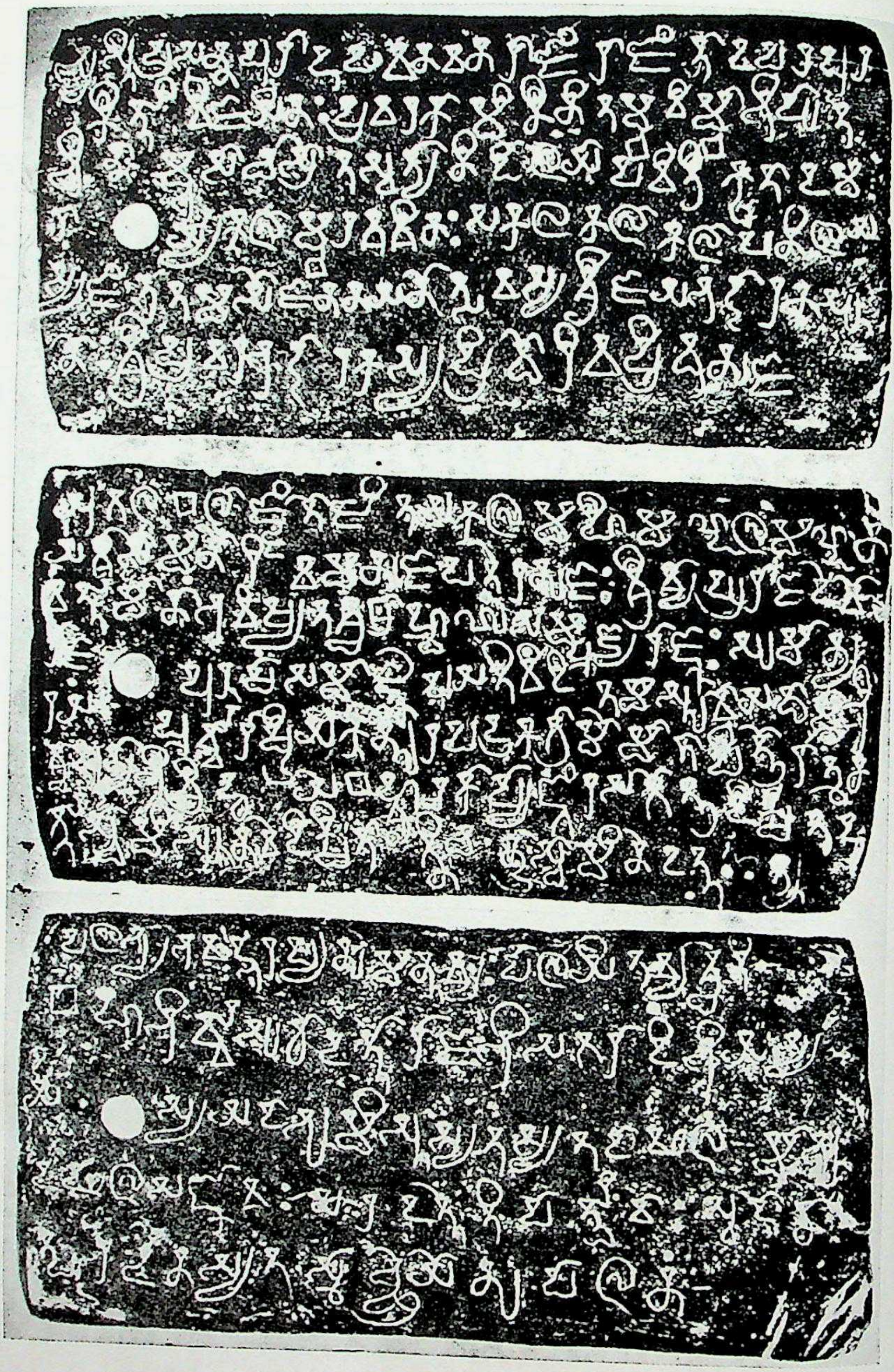
XXIII. Mallasarul Copper-plate of Vijayasena *(A. S. I.)*



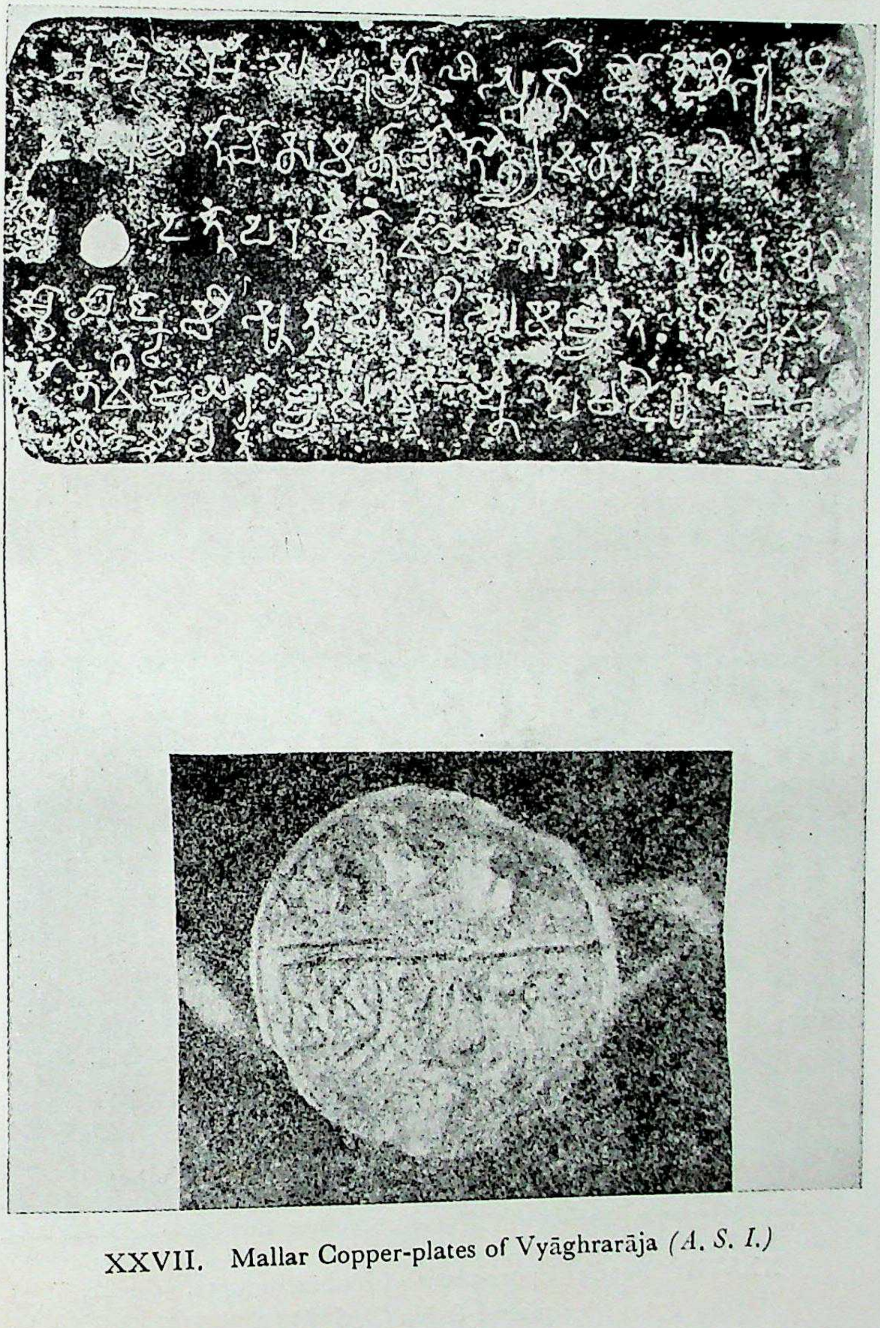
XXIV. Mandsaur Stone inscription of Yaśodhraman Viṣṇuvardhana *(A.S.I.)*



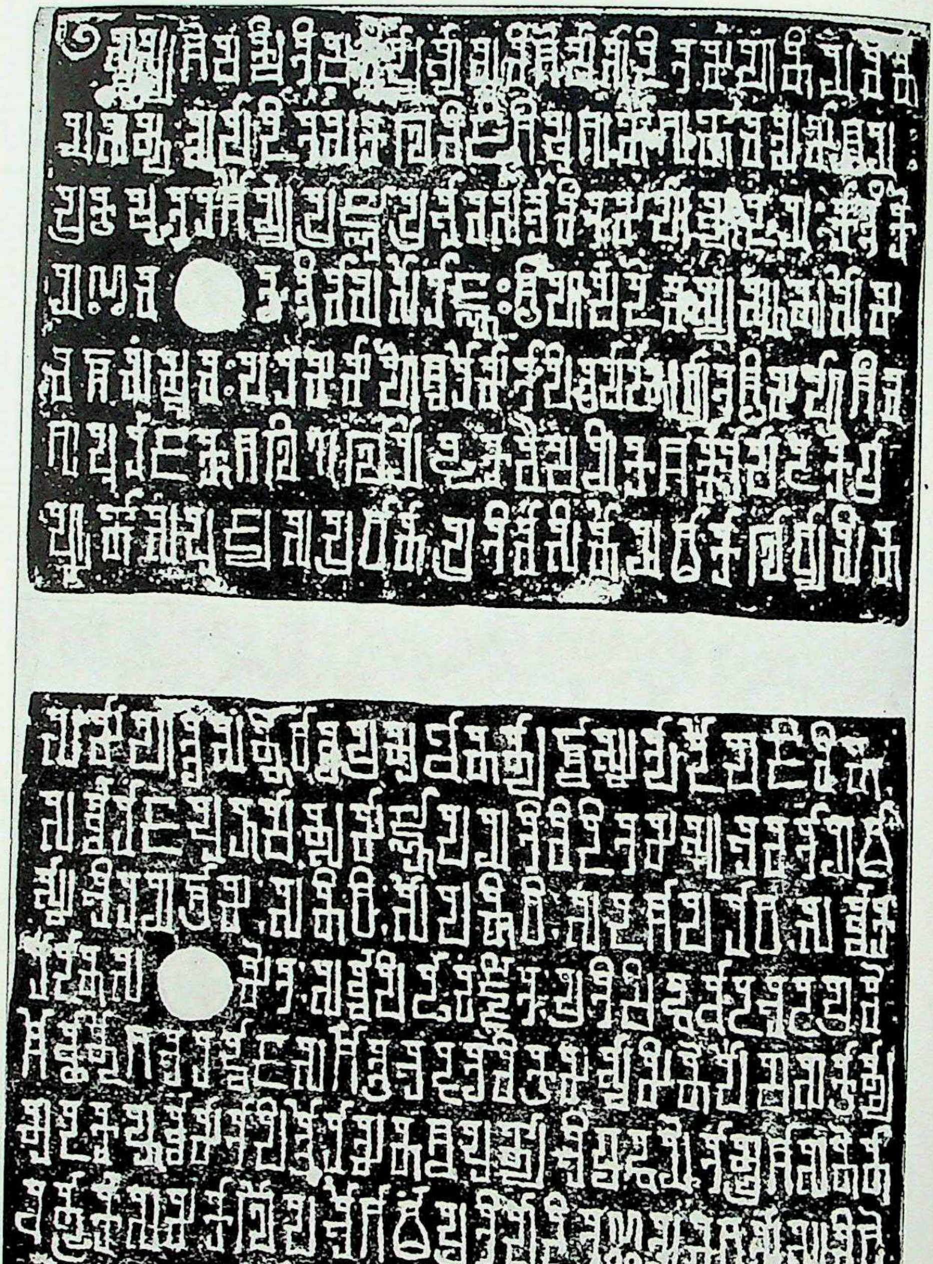
XXV. Banskhera Copper-plate grant of Harṣavardhana (*A. S. I.*)



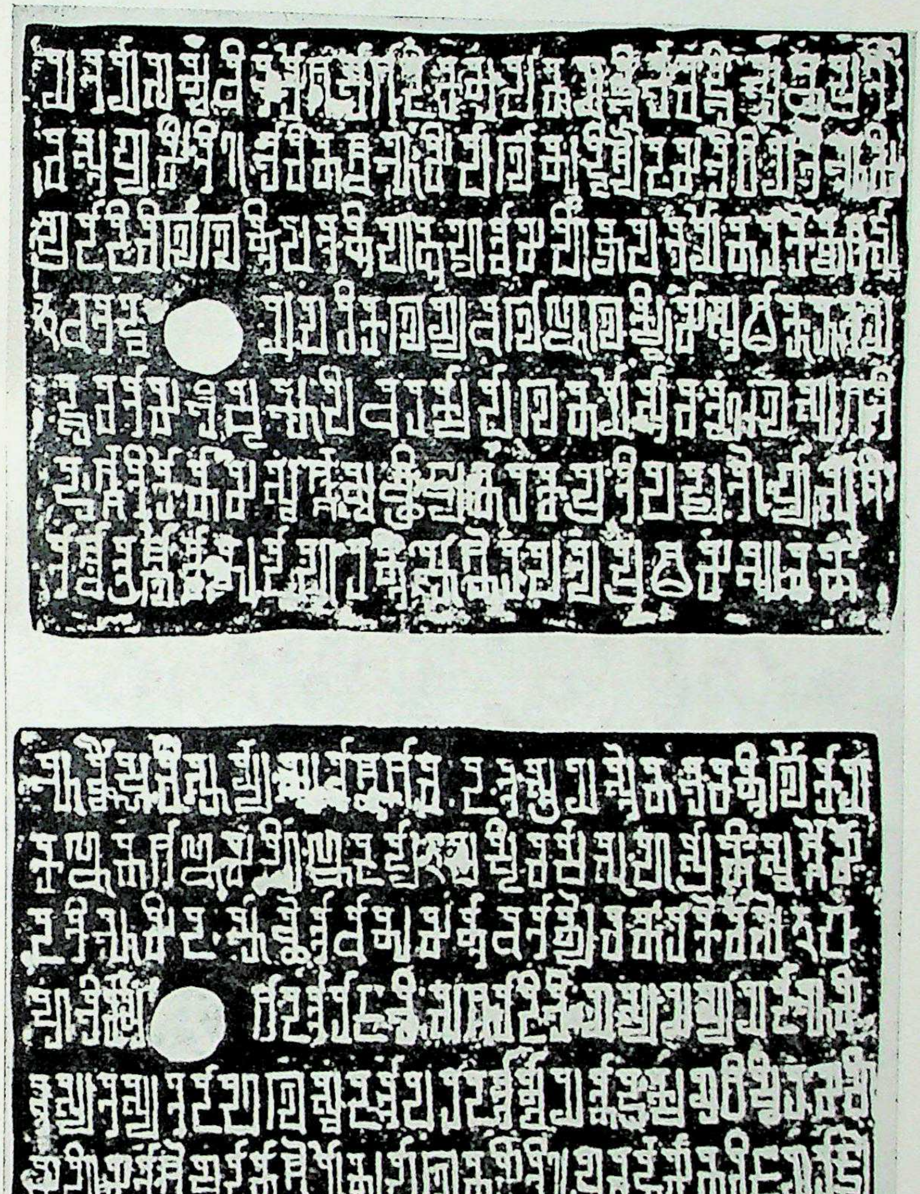
XXVI. Mallar Copper-plates of Vyāghrarāja *(A. S. I.)*



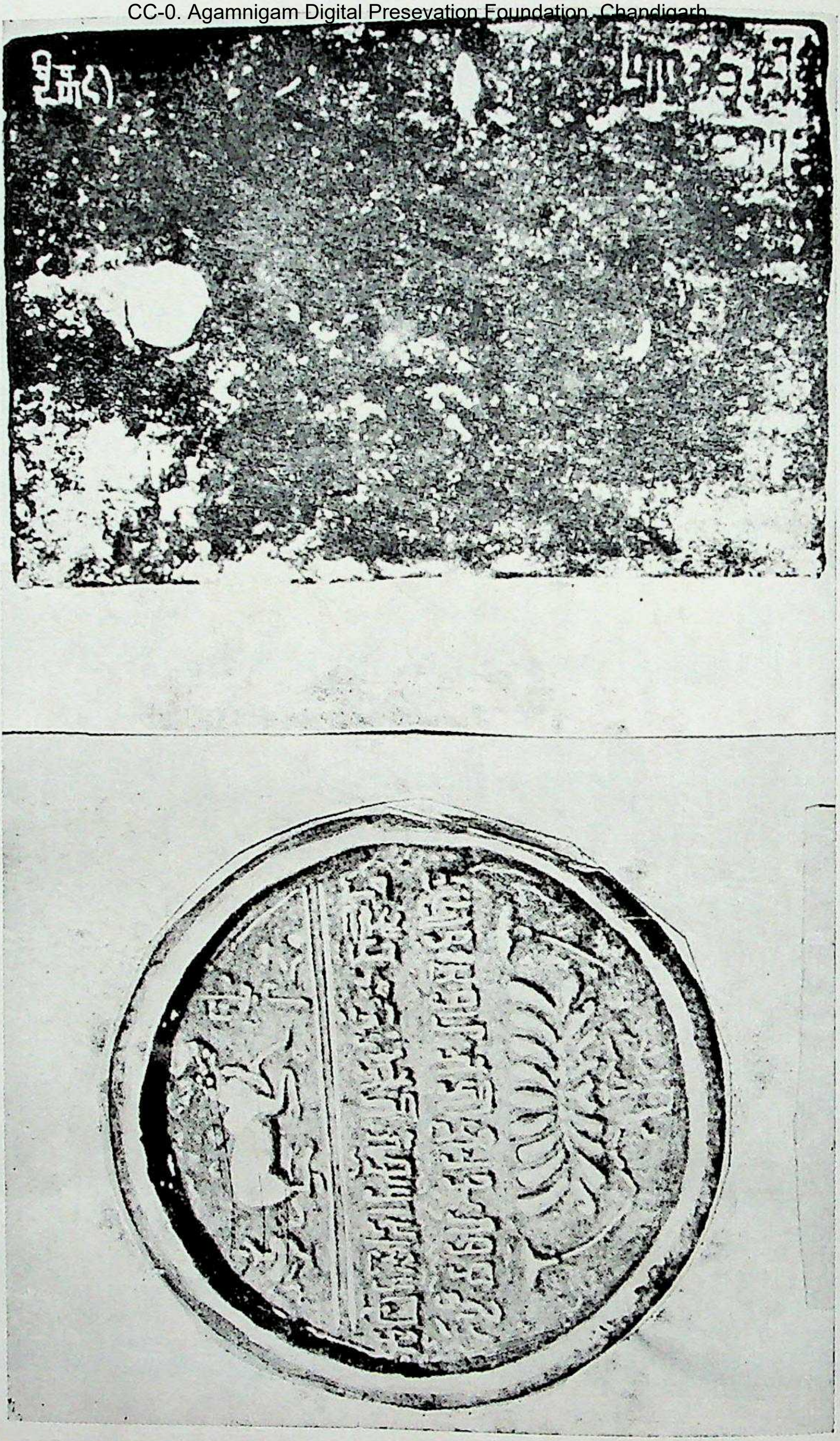
XXVII. Mallar Copper-plates of Vyāghrarāja *(A. S. I.)*



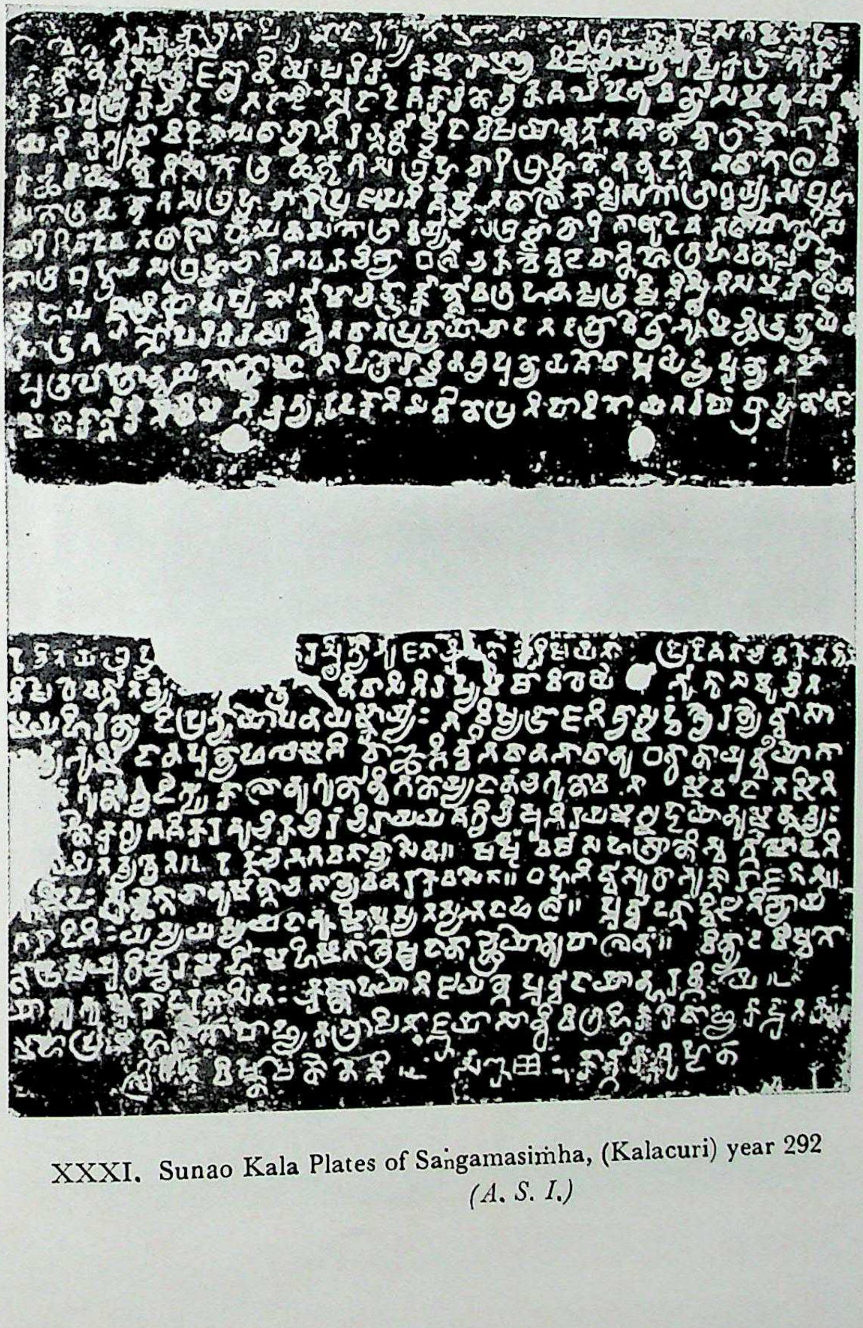
XXVIII. Bonda Copper-plates of Mahāśivagupta, year 22, plate I & IIa (*A. S. I.*)



XXIX. Bonda Copper-plates of Mahāśivagupta, year 22, plate IIb & IIIa (*A. S. I.*)

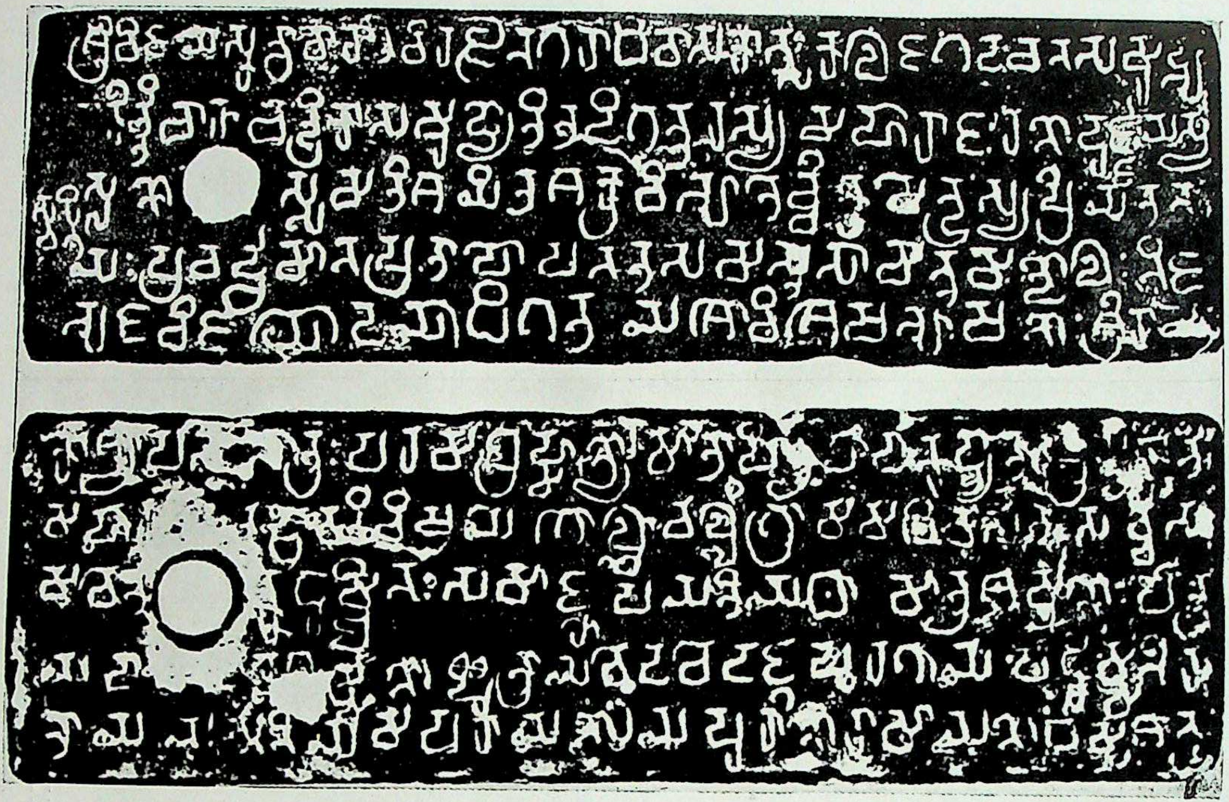


XXX. Bonda Copper-plates of Mahāśivagupta, year 22, plate IIIb & seal.

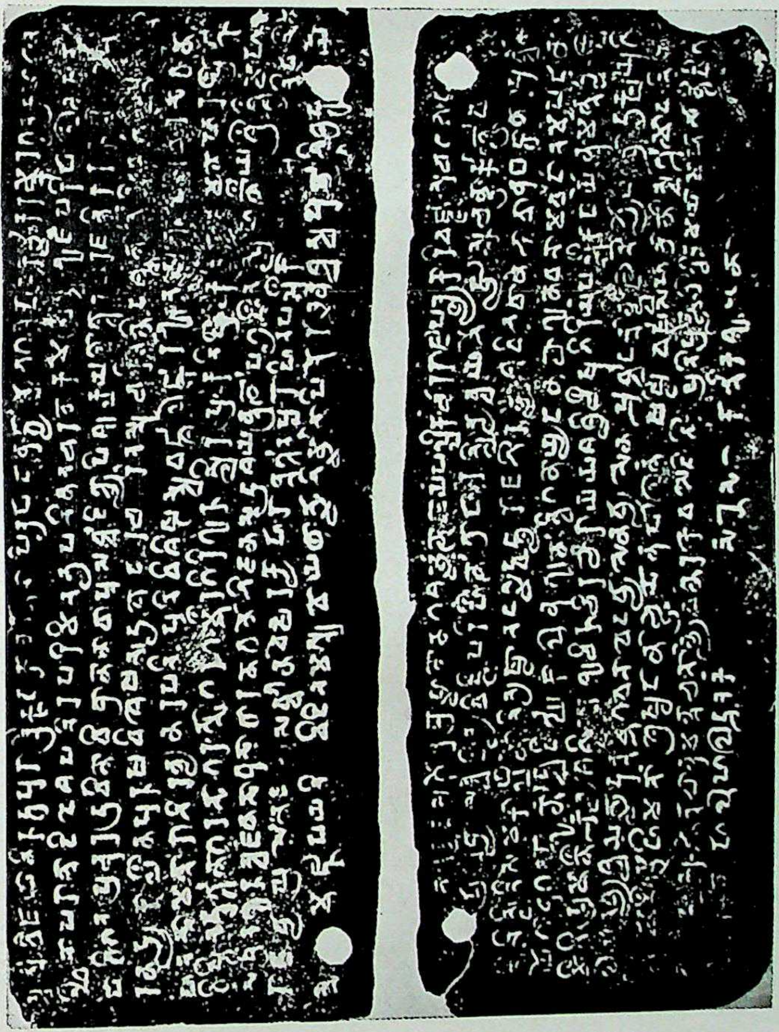


XXXI. Sunao Kala Plates of Saṅgamasiṁha, (Kalacuri) year 292

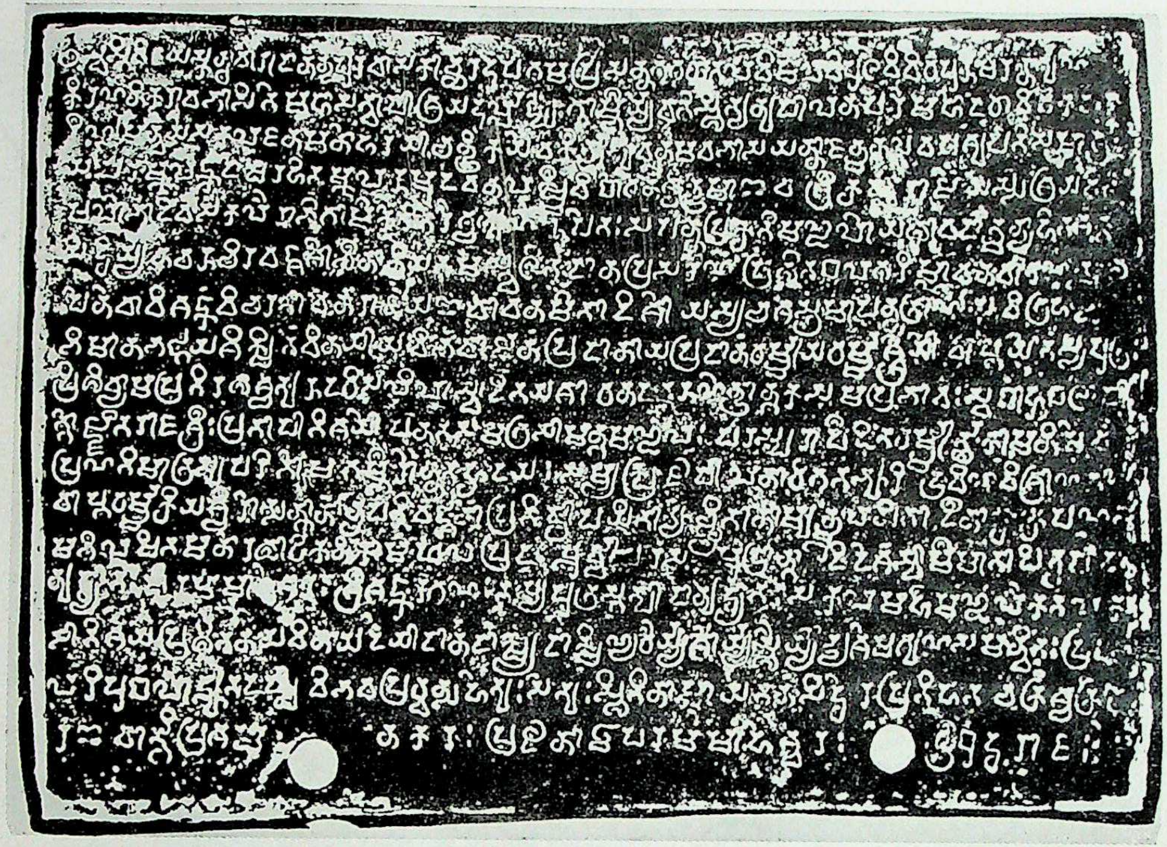
(A. S. I.)



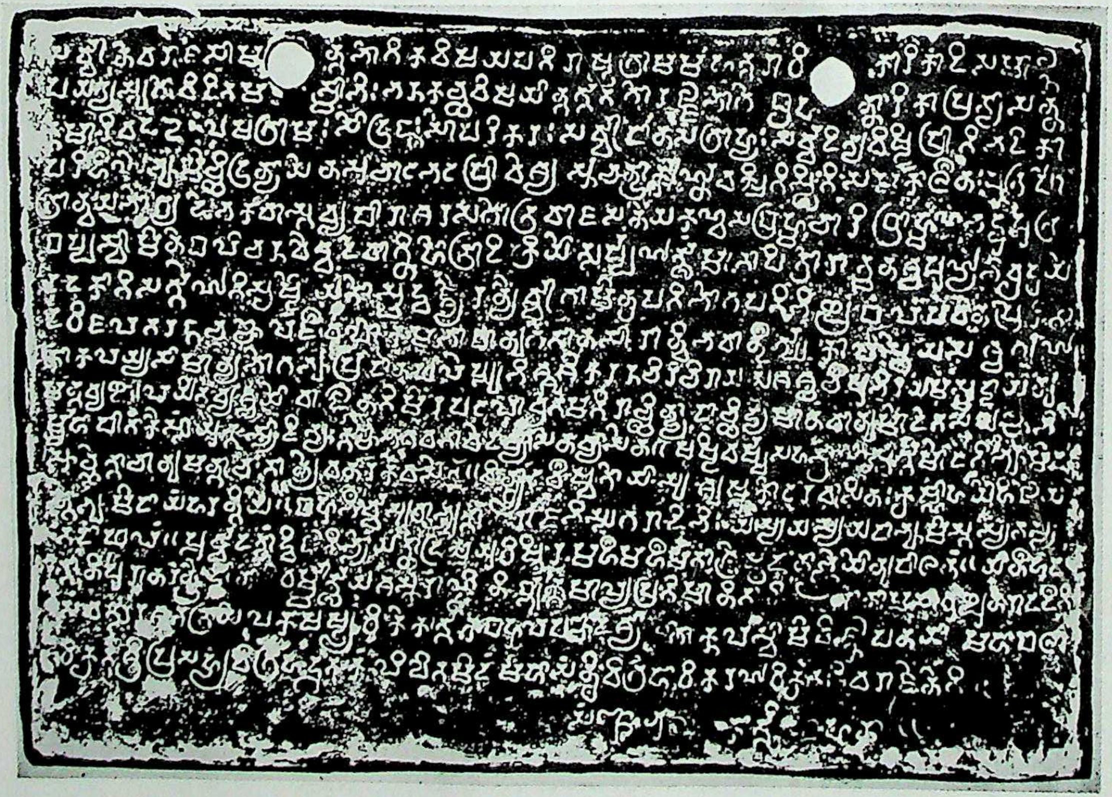
XXXII. Gollavalli Copper-plate grant of Pṛthivī-Mahārāja, year 49, Plate I & IIa (*A. S. I.*)



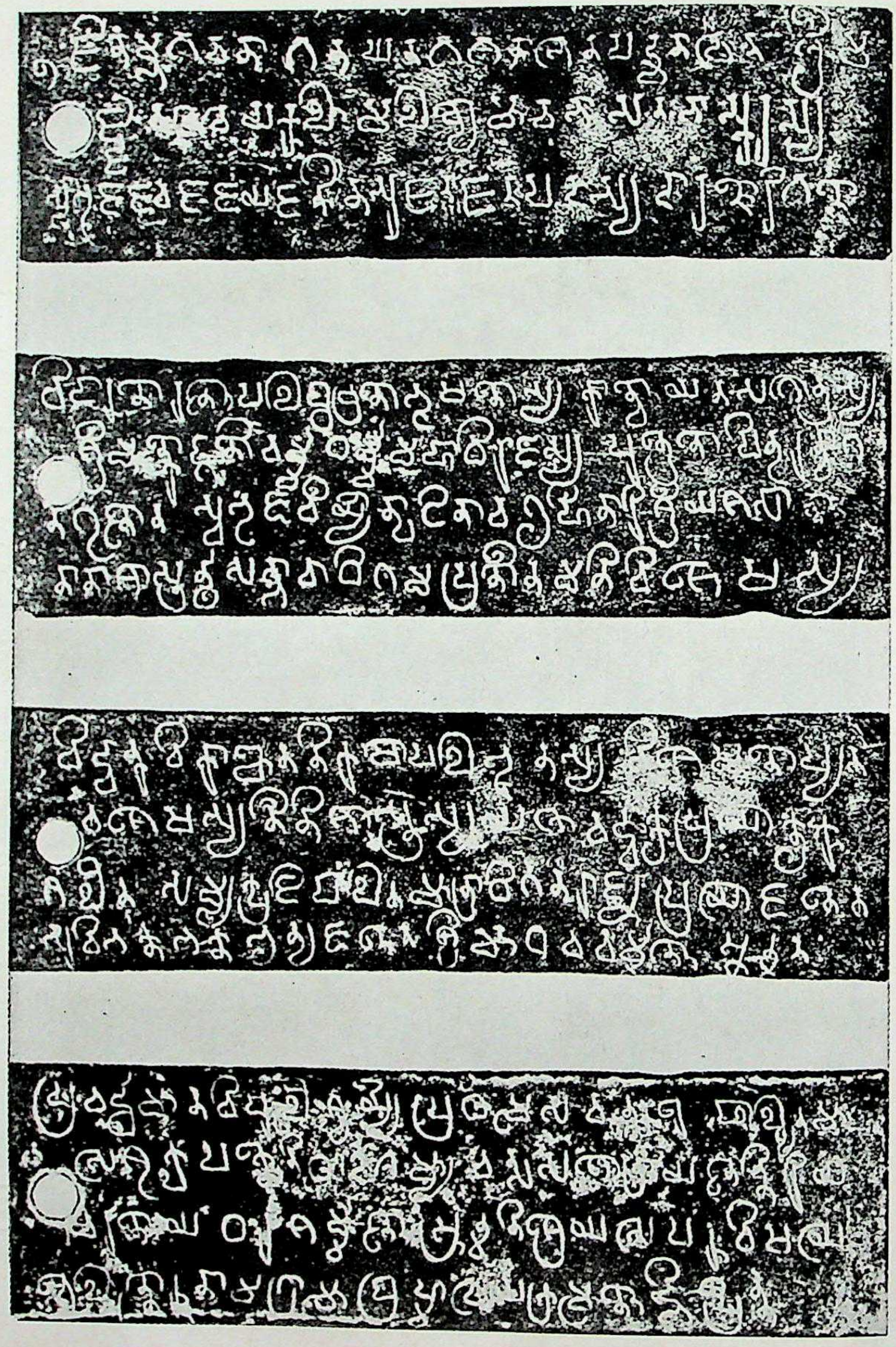
XLI. Surat Plates of Vyāghrasena, (Kalacuri) year 241 (*A. S. I.*)



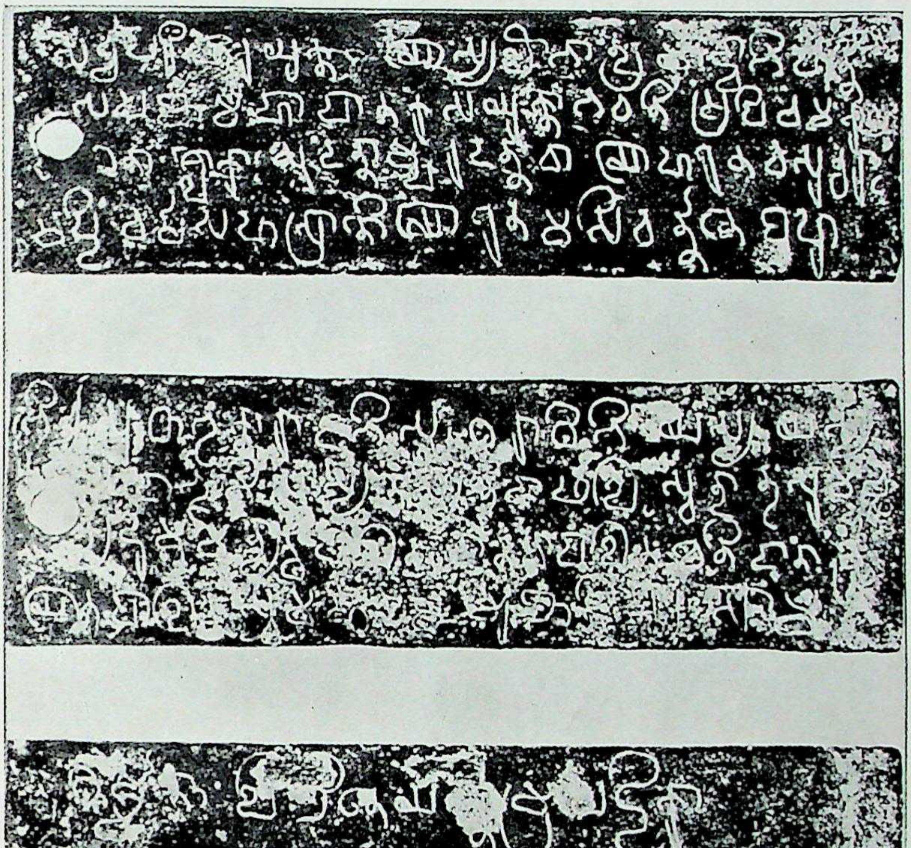
XLII. Sarsvani Plates of Buddharāja, (Kalacuri) year 361, Plate I (*A. S. I.*)



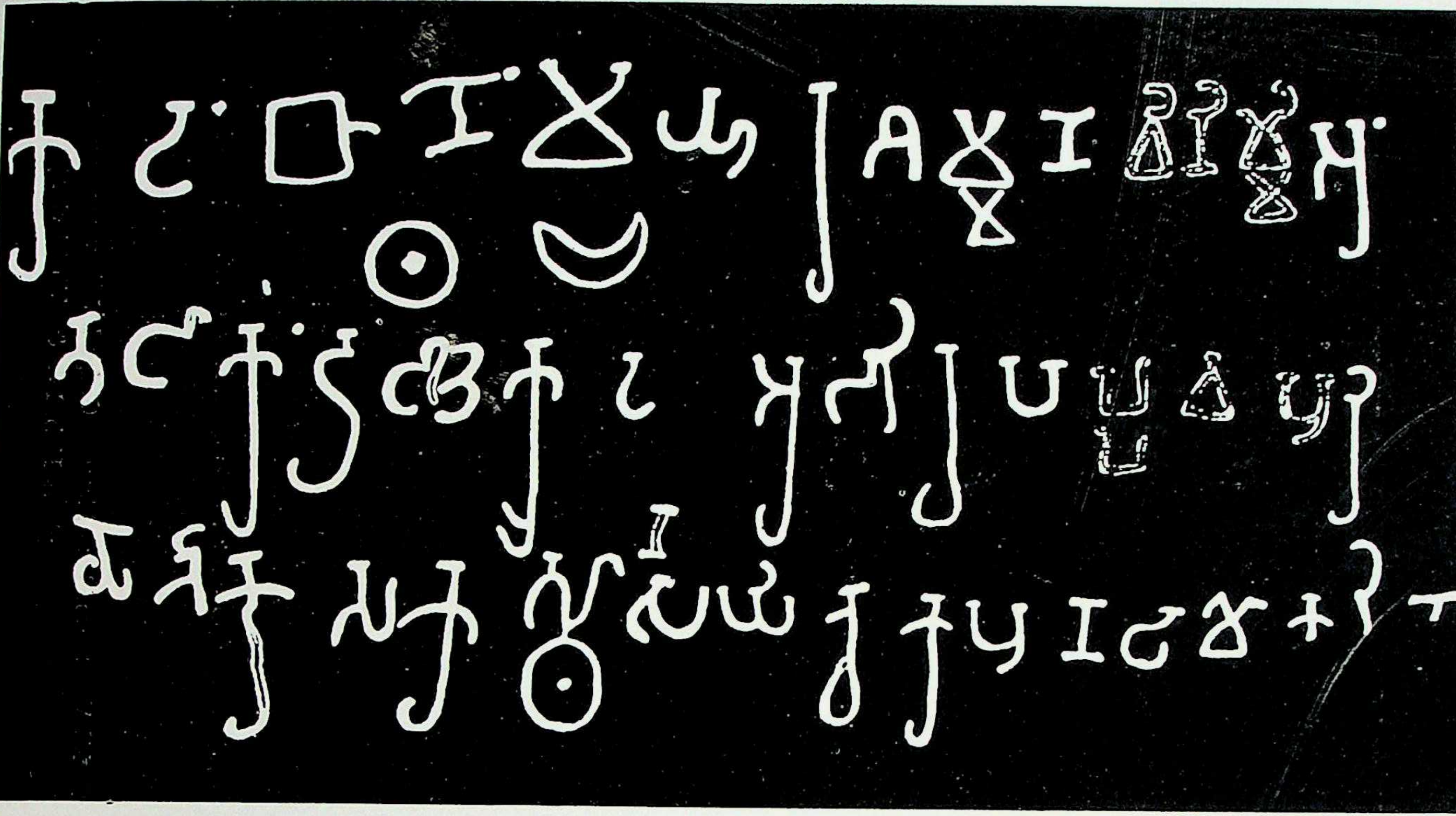
XLIII. Sarsvani Plates of Buddharāja, (Kalacuri) year 361 plate II (*A. S. .I*)



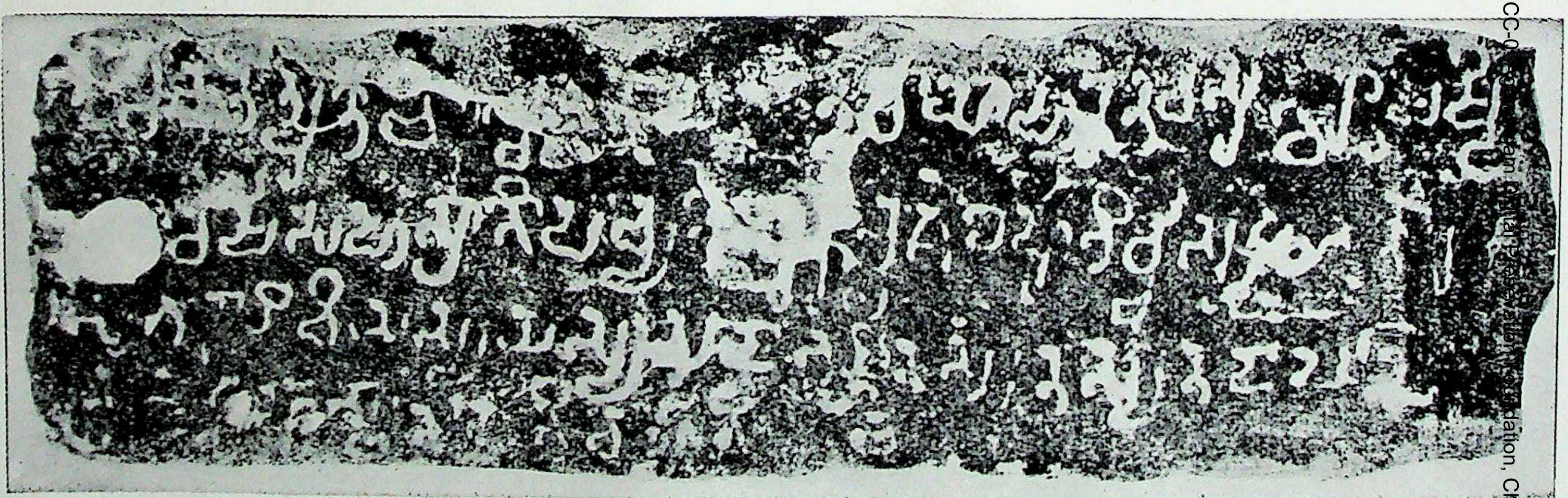
XLIV. Sasanakota Plates of Gaṅga Mādhavavarman, 1st year, plates I, IIa, IIb & IIIa (*A. S. I.*)



XLV Sasanakota Plates of Gaṅga Mādhavavarman, 1st year, plates IIIb, IVa & IVb (*A. S. I.*)



XLVI. Candravalli Rock inscription of Mayūraśarman (*A. S. I.*)



XLVII. Kuntagani Plates of Kadamba Ravivarman (*A. S. I.*)

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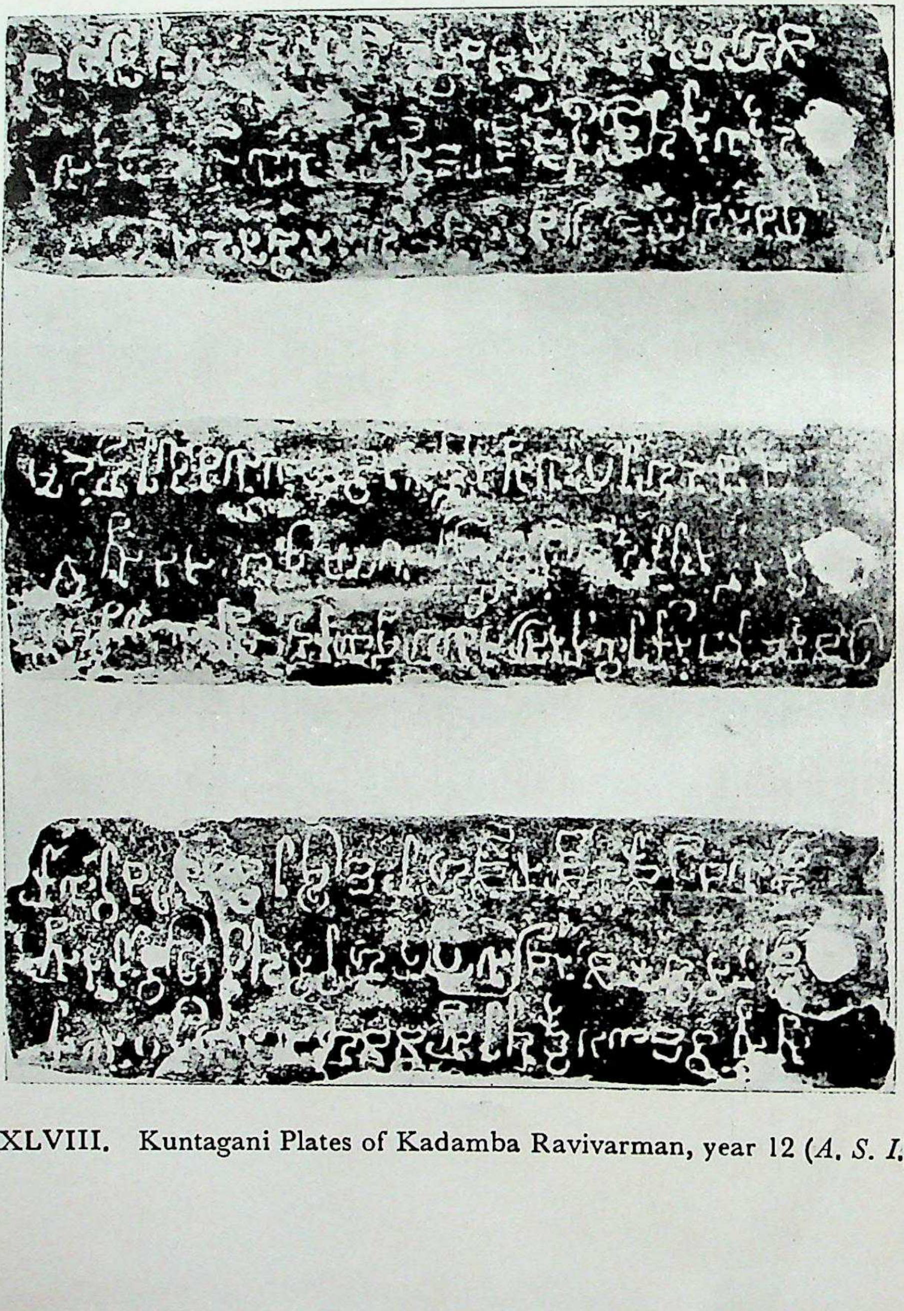
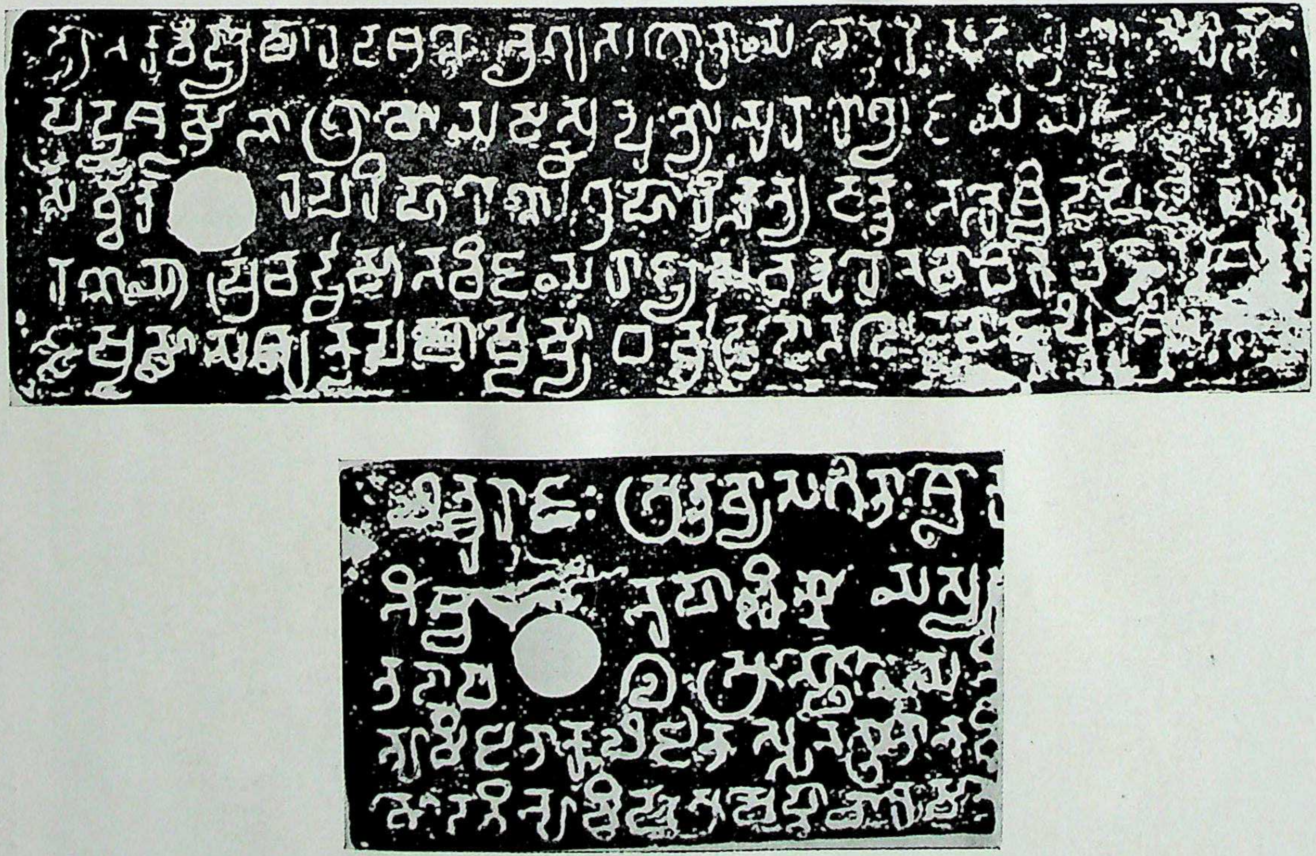
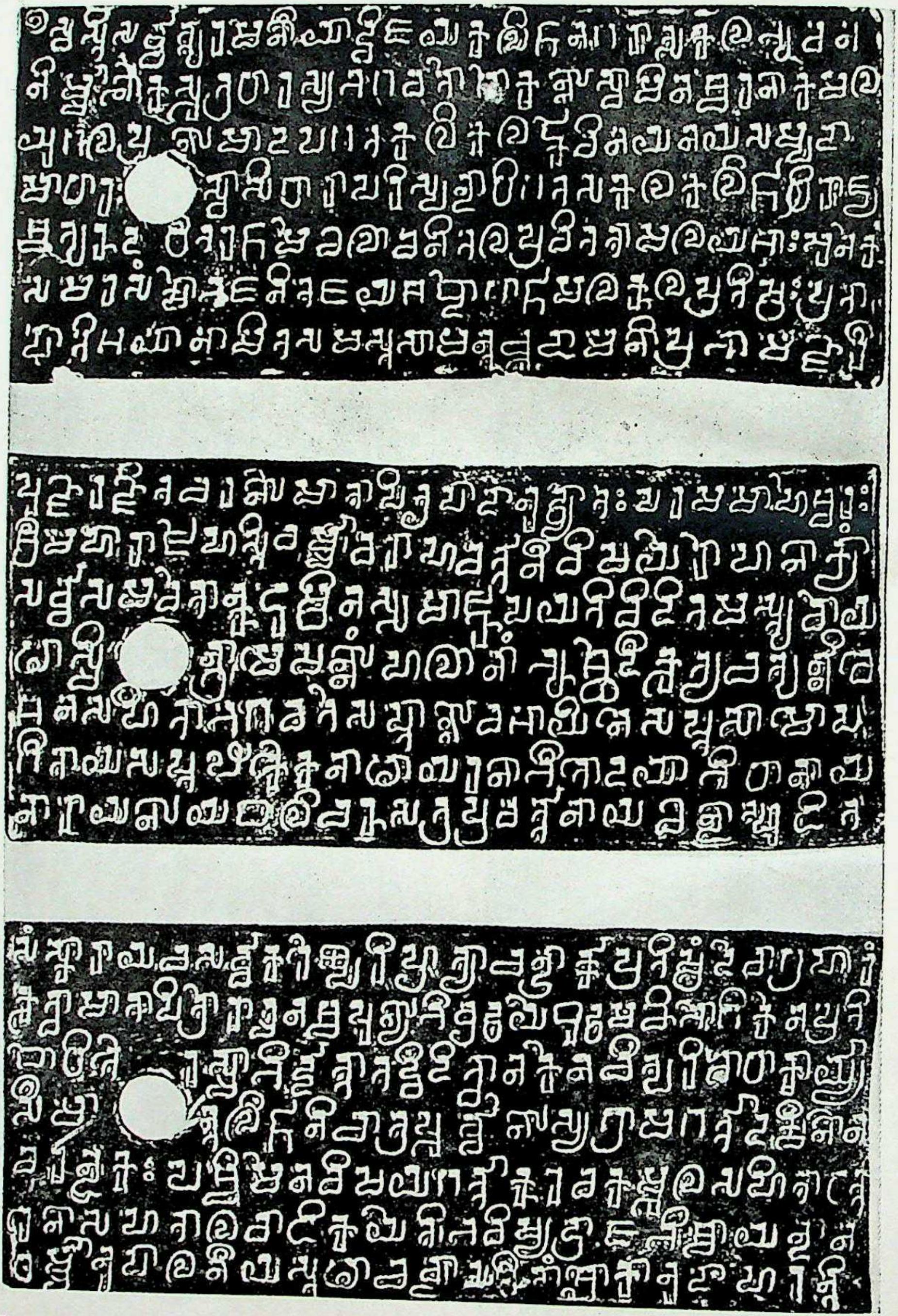


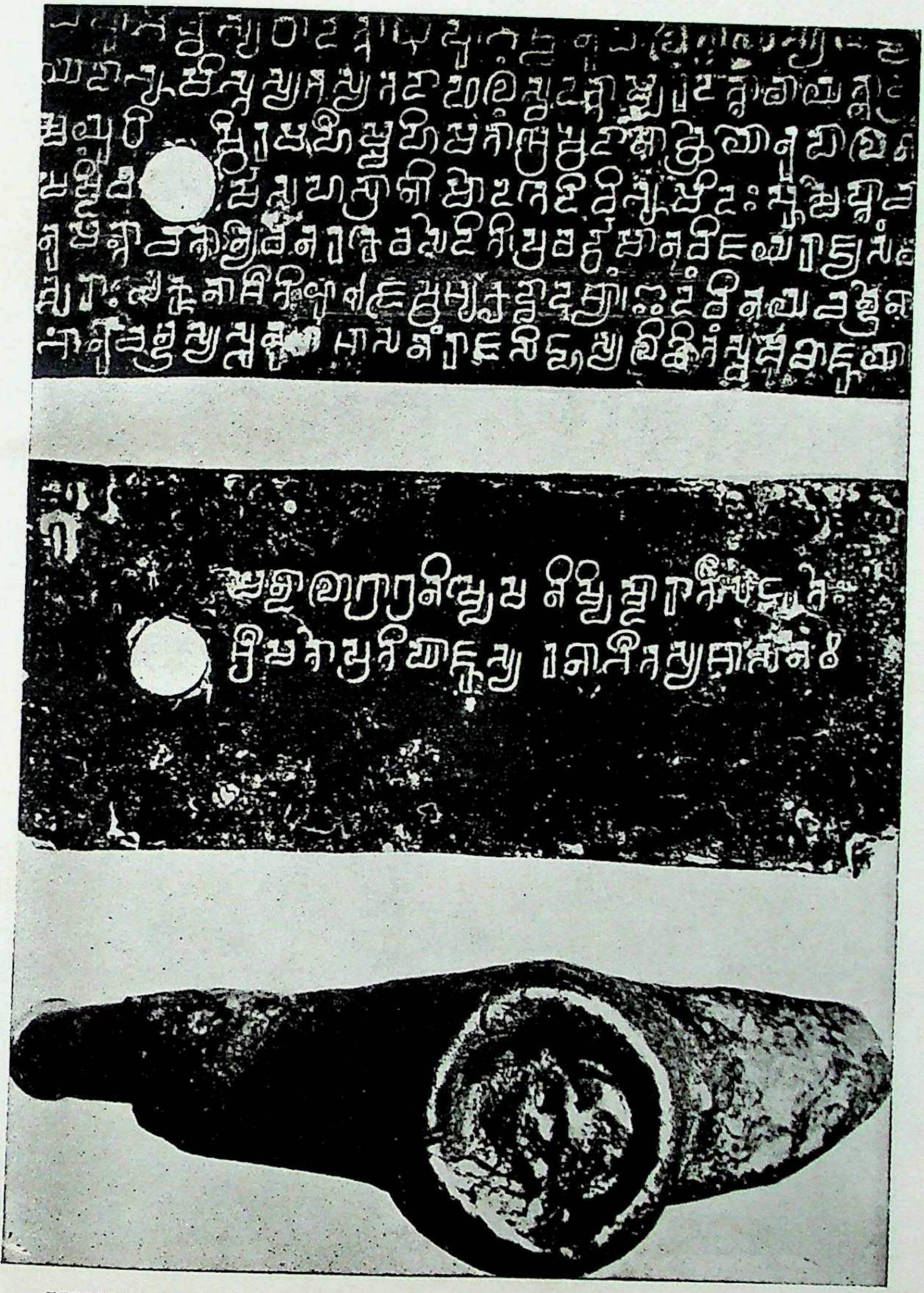
XLVIII. Kuntagani Plates of Kadamba Ravivarman, year 12 (*A. S. I.*)



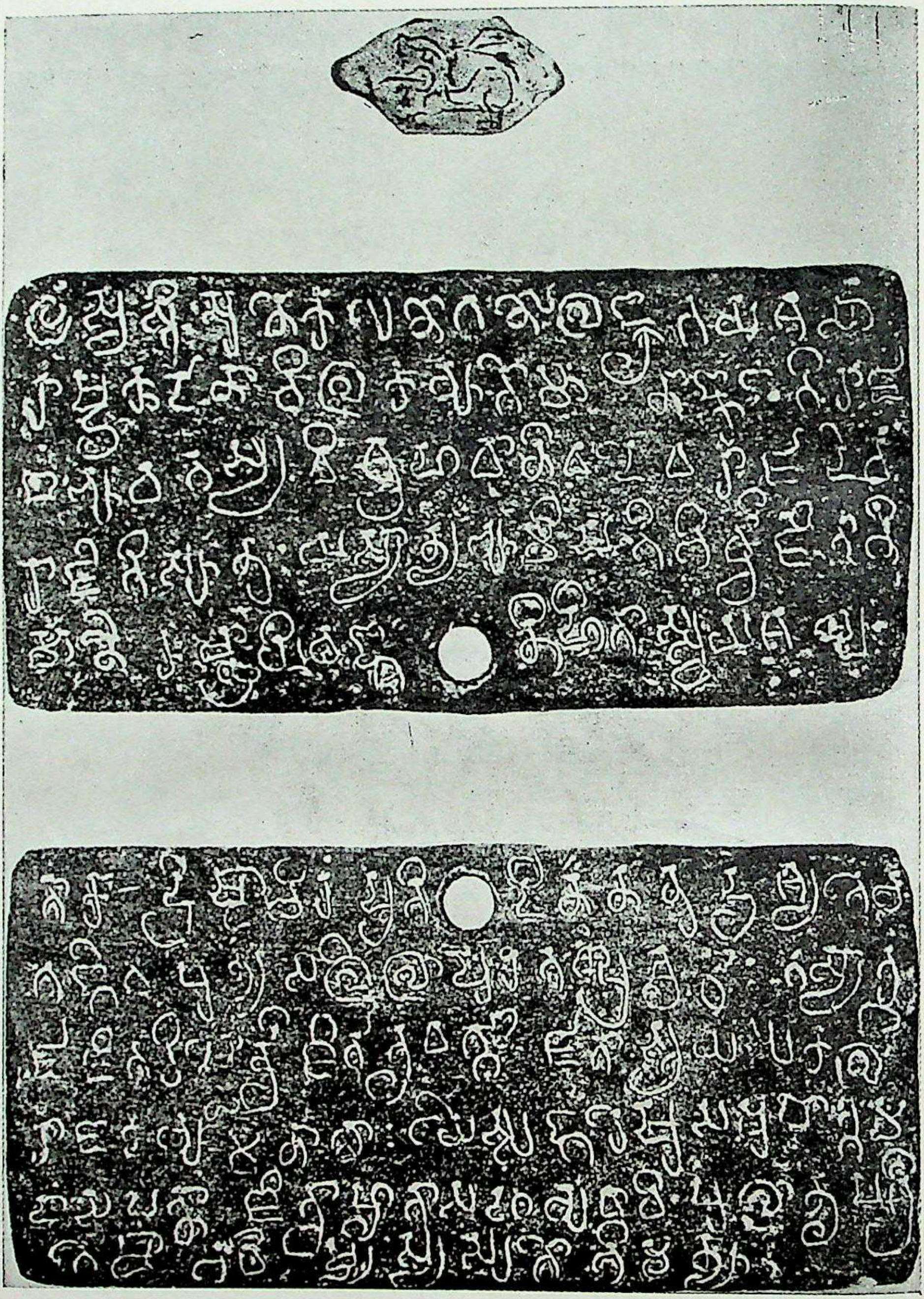
XXXIII. Gollavalli Copper-plate grant of Pṛthivī-Mahārāja, year 49, Plate IIb & III (*A. S. I.*)



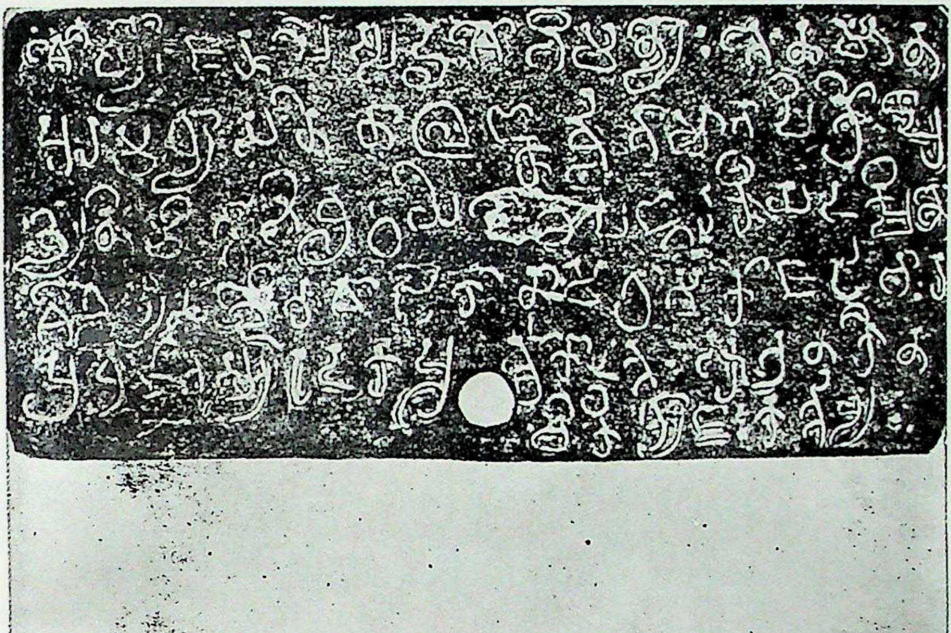
XXXIV. Narasimhapalli Grant of Hastivarman, year 79 *(A. S. I.)*



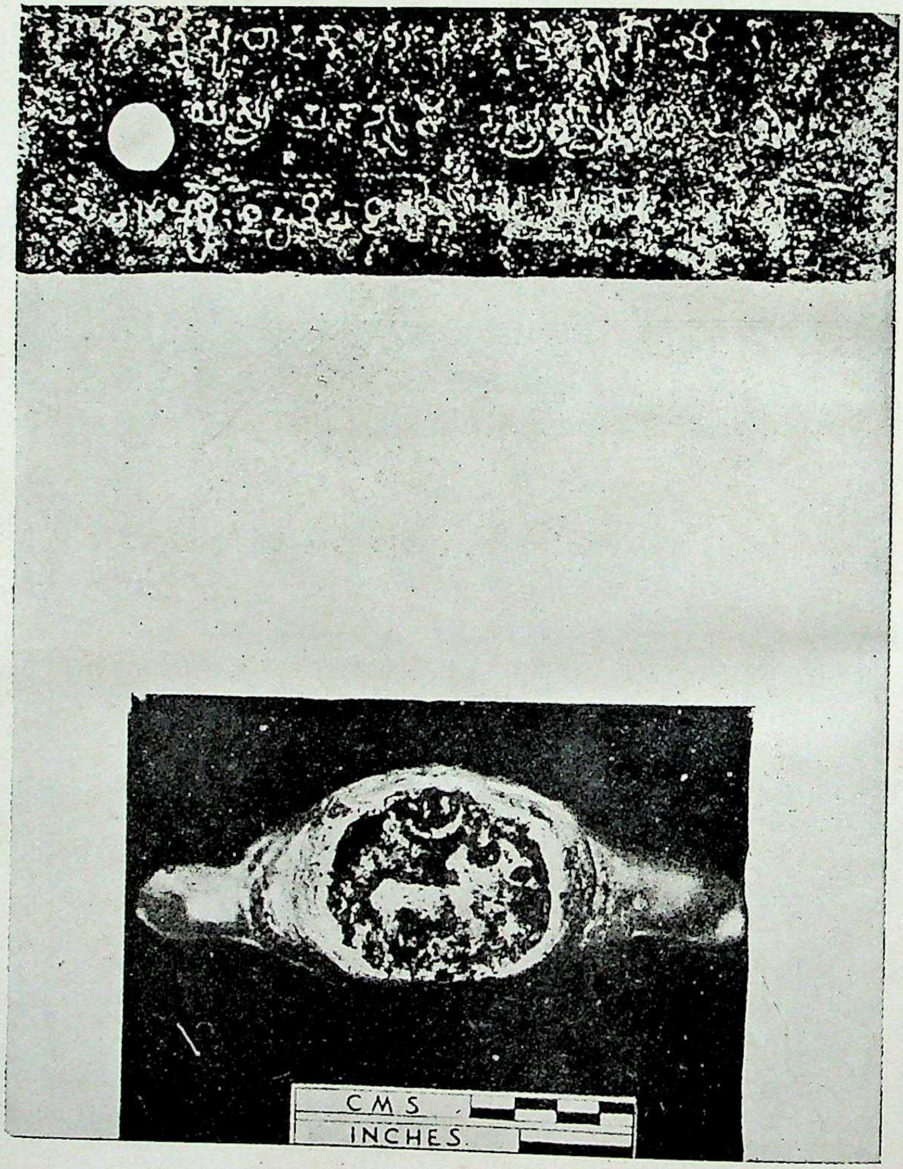
XXXV. Narasiṁhapalli Grant of Hastivarman, year 79 (*A. S. I.*)



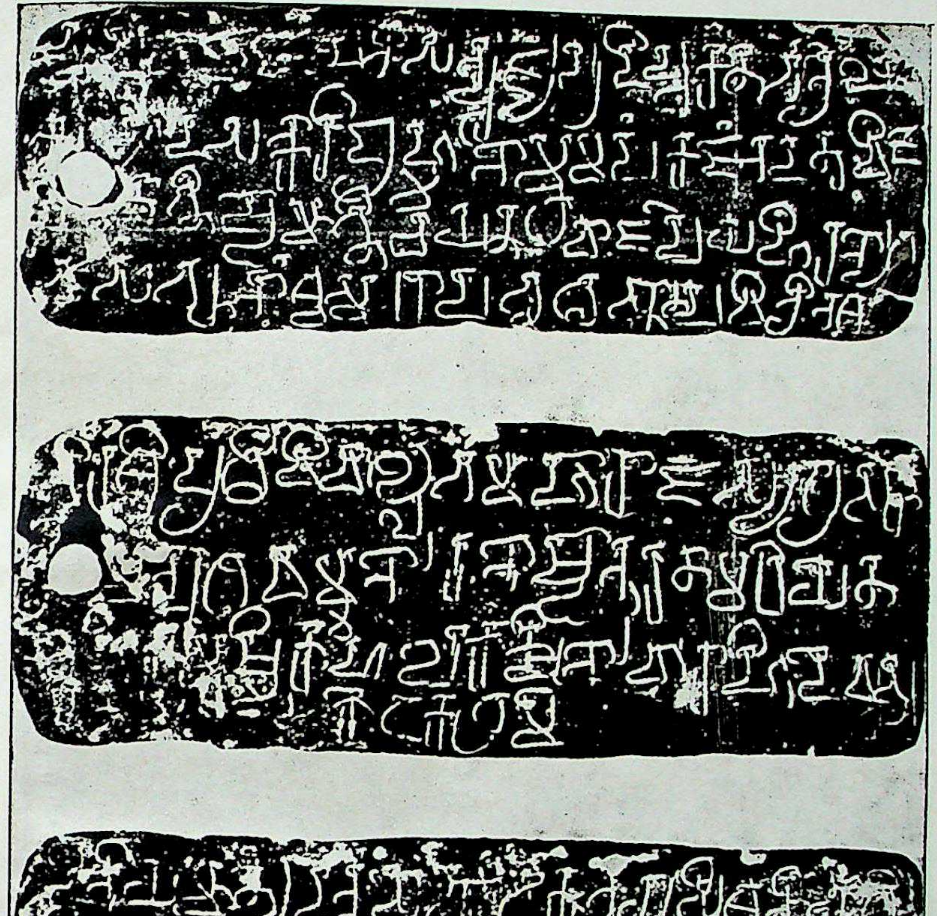
XXXVI. Uṇḍitavāṭikā Copper-plate grant of Abhimanyu, plate I & IIa (*A. S. I.*)



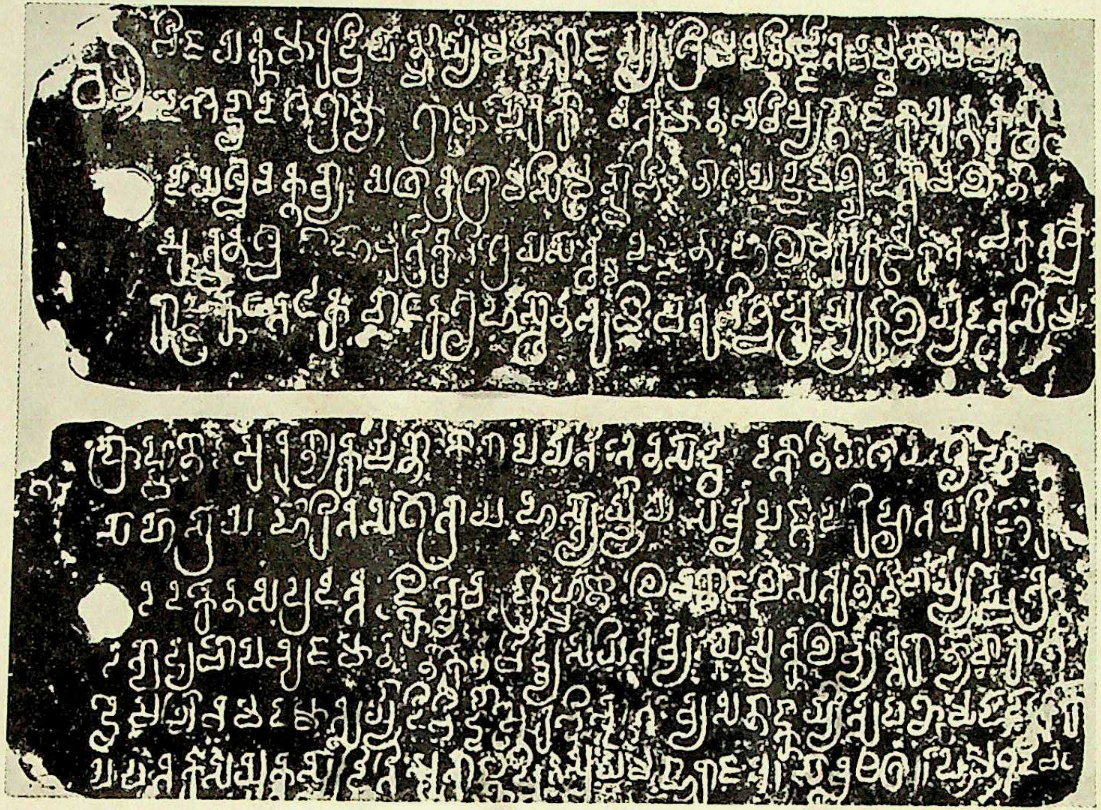
XXXVII. Uṇḍitavāṭikā Copper-plate grant of Abhimanyu, plate IIb & III (*A. S. I.*)



XXXVIII. Tuṇḍigrāma Grant of Vikramendra III (*A. S. I.*)



XXXIX. Mudhal Plates of Pugavarman (*A. S. I.*)



XL. Bonda Copper-plate grant of Maurya Anirjitavarman, year 2a (*A. S. I.*)